TRANSLITERATION TABLE

أ + فتحة	A	about	ن	n	nurse
آ	a	cat	و	oo	pool
أ	o	on	ق	q	queen (“k” sound made in back of throat
ع	AA	say “a” twice distinctly with an open mouth	ر	r	rabbit (rolled “r” sound similar to Spanish “r”)
ب	b	box	ش	sh	ship
د	d	door	س	s	sea
ض	d	heavy “d” sound (open jaw but keep lips tightly round i.e : duh	ص	s	heavy “s” sound (open jaw but keep lips tightly round
ي	ee	feet	ت	t	tan
ف	f	fish	ط	t	heavy “ t” sound (open jaw but keep lips slightly round)
غ	gh	the sound you make when gargling (Touch very back of tongue to very back of mouth	ث	th	think
هـ	h	hat	ذ	th	the
ح	h	heavy “ h” sound (drop back of tongue to open back of throat, then force air out for”h”	ظ	*th*	“th” sound as in “the” but heavier (open jaw but keep lips slightly round)
إ + كسرة	I	ink	ضمّة	u	put
ج	j	jar	وْ	w	water
ك	k	kit	أ + ء	/	pronounce the letter before but cut it short by stopping suddenly
خ	kh	gravely “h” sound (touch back of tongue to roof of mouth and force air out)	يْ	y	yarn
ل	l	look	ز	z	zebra
م	m	man	(-) is to make some words easier to read		

Bold letters are silent .i.e w: write

١. When waking up

(١)

الحَمْدُ لِلّهِ الّذي أَحْيانا بَعْدَ ما أَماتَنا وَإليه النُّشور.

Alhamdu lillahil-lathee ahyana baAAda ma amatana wa-ilayhin-nushoor.

'All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection.'

(٢)

The Prophet ﷺ said : 'Whoever awakes at night and then says :

لا إلهَ إلاّ اللّهُ وَحْدَهُ لا شَريكَ له، لهُ المُلْكُ ولهُ الحَمد، وهوَ على كلّ شيءٍ قدير، سُبْحانَ اللهِ، والحمْدُ لله ، ولا إلهَ إلاّ اللهُ واللهُ أكبَر، وَلا حَولَ وَلا قوّة إلاّ باللّهِ العليّ العظيم.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in qadeer, subhanal-lah, walhamdu lillah, wala ilaha illal-lah wallahu akbar, wala hawla wala quwwata illa billahil-AAaliyyil AAa*th*eem.

'None has the right to be worshipped except Allah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable. How perfect Allah is, and all praise is for Allah, and none has the right to be worshipped except Allah, Allah is the greatest and there is no power nor might except with Allah, The Most High, The Supreme.

...and then supplicates:

رَبِّ اغْفرْ لي.

Rabbigh-fir lee

'O my Lord forgive me.'

...will be forgiven'

Al-Waleed said, "or he ﷺ said:

'and then asks, he will be answered.If he then performs ablution and prays, his prayer will be accepted'."

(٣)

الحمدُ للهِ الذي عافاني في جَسَدي وَرَدّ عَليّ روحي وَأَذِنَ لي بِذِكْرِه .

Alhamdu lillahil-lathee AAafanee fee jasadee waradda AAalayya roohee wa-athina lee bithikrih.

'All praise is for Allah who restored to me my health and returned my soul and has allowed me to remember Him.'

(٤)

﴿ إِنّ فِي خَلْقِ السّمَوَاتِ وَالأَرْضِ واخْتِلافِ اللّيلِ والنّهارِ لآياتٍ لأُولي الألباب ...﴾

(سورة آل عمران ١٩٠-٢٠٠)

﴿Inna fee khalqi a **l**ssamawati wa**a**l-ardi wa-ikhtilafi allayli wa-a**ln**nahari la-ayatin li-olee al-albab…﴾

(From Verse ٣:١٩٠ till the end of the chapter Ali AAimran)

٢. Supplication when wearing a garment

(٥)

الحمدُ للهِ الّذي كَساني هذا (الثّوب) وَرَزَقَنيه مِنْ غَـيـْرِ حَولٍ مِنّي وَلا قـوّة .

Alhamdu lillahil-lathee kasanee hatha (aththawb) warazaqaneehi min ghayri hawlin minnee wala quwwah.

'All Praise is for Allah who has clothed me with this garment and provided it for me, with no power nor might from myself.'

٣. Supplication said when wearing a new garment

(٦)

اللّهُـمَّ لَـكَ الحَـمْـدُ أنْـتَ كَسَـوْتَنيهِ، أَسْأَلُـكَ مِـنْ خَـيرِهِ وَخَـيْرِ مَا صُنِعَ لَـه، وَأَعوذُ بِكَ مِـنْ شَـرِّهِ وَشَـرِّ مـا صُنِعَ لَـهُ.

Allahumma lakal-hamdu anta kasawtaneeh, as-aluka min khayrihi wakhayri ma suniAAa lah, wa-aAAoothu bika min sharrihi washarri ma suniAAa lah.

'O Allah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.'

٤. Supplication said to someone wearing a new garment

(٧)

تُبْـلي وَيُـخْلِفُ اللهُ تَعَالى .

Tublee wayukhliful-lahu taAAala.

'May you wear it out and Allah تعالى replace it (with another).' The intended meaning: A supplication for long life. "

(٨)

اِلبَـس جَديـداً وَعِـشْ حَمـيداً وَمُـتْ شهيداً

Ilbas jadeedan waAAish hameedan wamut shaheedan.

'Wear anew, live commendably and die a *shaheed*.'

shaheed:One who dies fighting the kuffar in order to make the word of Allah superior or in defense of Islam. It also has other meanings found in the Sunnah such as: the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns …etc.

٥. Before undressing

(٩)

بِسْمِ الله .

Bismil-lah

'In the name of Allah.'

٦. Before entering the toilet

(١٠)

(بِسْمِ الله) اللّهُـمَّ إِنِّـي أَعـوذُ بِـكَ مِـنَ الْخُـبْثِ وَالْخَبائِث .

(Bismil-lah) allahumma innee aAAoo thu bika minal -khubthi wal -khaba-ith
'(In the name of All ah). O Allah, I take refuge with you from all evil and evil -doers.'

٧. After leaving the toilet

(١١)

غُفْـرانَك .

Ghufranak
'I ask You (Allah) for forgiveness .'

٨. When starting ablution

(١٢)

بِسْمِ الله .

Bismil-lah
'In the name of All ah.'

٩. Upon completing the ablution

(١٣)

أَشْهَدُ أَنْ لا إِلَـهَ إِلاّ اللهُ وَحْدَهُ لا شَريـكَ لَـهُ وَأَشْهَدُ أَنَّ مُحَمّـداً عَبْـدُهُ وَرَسـولُـه.

Ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa -ashhadu anna Muhammadan AAabduhu warasooluh .
'I bear witness that none has the right to be worshipped except All ah, alone without partner, and I bear witness that Mu hammad is His slave and Messenger .'

(١٤)

اللّهُـمَّ اجْعَلنـي مِنَ التَّـوّابينَ وَاجْعَـلْني مِنَ المتَطَهّـرين.

Allahummaj -AAalnee minat -tawwabeena wajAAalnee minal -mutatahhireen.
'O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure .'

(١٥)

سُبْحـانَكَ اللّهُـمَّ وَبِحَمدِك أَشْهَـدُ أَنْ لا إِلهَ إِلاّ أَنْتَ أَسْتَغْفِرُكَ وَأَتوبُ إِلَـيْك .

Subhanakal-lahumma wabihamdika ashhadu an la ilaha illa anta astaghfiruka wa - atoobu ilayk .
'How perfect You are O All ah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentanc e to You.'

١٠. When leaving the home

(١٦)

بِسْمِ اللهِ ، تَوَكَّلْـتُ عَلى اللهِ وَلا حَوْلَ وَلا قُـوَّةَ إِلاّ بِالله .

Bismil-lah, tawakkaltu AAalal -lah, wala hawla wala quwwata illa billah.
'In the name of All ah, I place my trust in All ah, and there is no might nor power except with All ah.'

(١٧)

اللّهُـمَّ إِنِّـي أَعـوذُ بِكَ أَنْ أَضِـلَّ أَوْ أُضَـل ، أَوْ أَزِلَّ أَوْ أُزَل ، أَوْ أَظْلِـمَ أَوْ أَُظْلَـم ، أَوْ أَجْهَلَ أَوْ يُـجْهَلَ عَلَـيّ .

Allahumma innee aAAoo thu bika an a dilla aw o dal, aw azilla aw ozall, aw a *th*lima aw o*th*lam, aw ajhala aw yujhala AAalay .
'O Allah, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly .'
slip: i.e. to commit a sin unintentionally

١١. Upon entering the home
(١٨)

بِسْمِ اللهِ وَلَجْنـا، وَبِسْـمِ اللهِ خَـرَجْنـا، وَعَلـى رَبِّنـا تَوَكّلْـنا .

Bismil-lahi walajna, wabismil-lahi kharajna, waAAala rabbina tawakkalna.
'In the name of Allah we enter and in the name of Allah we leave, and upon our Lord we place our trust.'

١٢. Supplication when going to the mosque
(١٩)

اللّهُـمَّ اجْعَـلْ في قَلْبـي نورا ، وَفي لِسـاني نورا، وَاجْعَـلْ في سَمْعي نورا، وَاجْعَـلْ في بَصَري نورا، وَاجْعَـلْ مِنْ خَلْفي نورا، وَمِنْ أمامـي نورا، وَاجْعَـلْ مِنْ فَوْقـي نورا ، وَمِن تَحْتـي نورا .اللّهُـمَّ أَعْطِنـي نورا .

Allahumma ijAAal fee qalbee noora, wafee lisanee noora, wajAAal fee samAAee noora,wajAAal fee basaree noora, wajAAal min khalfee noora, wamin amamee noora ,wajAAal min fawqee noora, wamin tahtee noora, allahumma aAAtinee noora.
'O Allah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light . O Allah, bestow upon me light .'

١٣. Upon entering the mosque
(٢٠)

أعوذُ باللهِ العَظيـم وَبِوَجْهِـهِ الكَرِيـم وَسُلْطـانِه القَديـم مِنَ الشّيْـطانِ الرَّجـيم،[بِسْـمِ الله، وَالصَّلاةُ] [وَالسَّلامُ عَلى رَسولِ الله]، اللّهُـمَّ افْتَـحْ لي أَبْوابَ رَحْمَتِـك .

aAAoothu billahil-AAa*th*eem wabiwajhihil-kareem wasultanihil-qadeem minash-shaytanir-rajeem, [bismil-lah, wassalatu] [wassalamu AAala rasoolil-lah] , allahumma iftah lee abwaba rahmatik.
'I take refuge with Allah, The Supreme and with His Noble Face, and His eternal authority from the accursed devil . In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me .'

١٤. Upon leaving the mosque
(٢١)

بِسمِ الله وَالصّلاةُ وَالسّلامُ عَلى رَسولِ الله، اللّهُـمَّ إِنّـي أَسْأَلُكَ مِـنْ فَضْـلِك، اللّهُـمَّ اعصِمْنـي مِنَ الشَّيْـطانِ الرَّجـيم.

Bismil-lah wassalatu wassalamu AAala rasoolil-lah, allahumma innee as-aluka min fadlik, allahumma iAAsimnee minash-shaytanir-rajeem.
'In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, I ask You from Your favour . O Allah, guard me from the accursed devil .'

١٥. Supplications related to the athan (the call to prayer)
(٢٢)

'One repeats just as the mu-aththin (one who calls to prayer) says, except when he says:

حَـيَّ عَلـى *الصَّلاة* (أو) حَـيَّ عَلـى الفَـلاح.

Hayya AAala s-salah (or) hayya AAalal -falah
'come to prayer, come to success '
instead, one should say:

لا حَـوْلَ وَلا قـوَّةَ إِلاّ بِالله.

La hawla wala quwwata illa billah.
'There is no might nor power except with Allah.'

(٢٣)
Immediately following the declaration of faith called by the mu -aththin, one says:

وَأَنا أَشْـهَدُ أَنْ لا إِلـهَ إِلاّ اللهُ وَحْـدَهُ لا شَـريكَ لَـه ، وَأَنَّ مُحَمَّـداً عَبْـدُهُ وَرَسـولُه ، رَضيـتُ بِاللهِ رَبَّاً ، وَبِمُحَمَّـدٍ رَسـولاً وَبِالإِسْلامِ ديناً .

Wa-ana ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa -anna Muhammadan AAabduhu warasooluh, radeetu billahi rabban wabimuhammadin rasoolan wabil -islami deena.
'And I too bear witness that none has the right to be worshipped except Allah, alone, without partner, and that Muhammad is His salve and Messenger . I am pleased with Allah as a Lord, and Muhammad as a Messenger and Islam as a religion .'

(٢٤)
'One should then send prayers on the Prophet ﷺ after answering the call of the mu-aththin'

(٢٥)
اللّهُـمَّ رَبَّ هَذِهِ الدّعْـوَةِ التّـامَّة وَالصّلاةِ القَـائِمَة آتِ مُحَـمَّداً الوَسيـلةَ وَالْفَضـيلَة وَابْعَـثْه مَقـامـاً مَحـموداً الَّذي وَعَـدْتَه إِنَّـكَ لا تُـخْلِفُ الميـعاد.

Allahumma rabba hathihid-daAAwatit -tammah, wassalatil-qa-imah ati Muhammadan alwaseelata wal -fadeelah, wabAAath -hu maqaman mahmoodan allathee waAAadtah, innaka la tukhliful-meeAAad.
'O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad *al-waseelah* and *al-fadeelah* and send him upon a praised platform which You have promised him . Verily, You never fail in Your promise .'
al-waseelah: A station in paradise .
al-fadeelah: A rank above the rest of creation .
praised platform : One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing *or* the role of intercession .

(٢٦)
One should also supplicate for himself during the time between the athan and the iqamah as supplication at such time is not rejected .

١٦. Supplication at the start of the prayer (after takbeer)
(٢٧)

اللّهُـمَّ باعِـدْ بَيـني وَبَيْنَ خَطـايايَ كَما باعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبْ ، اللّهُـمَّ نَقِّنـي مِنْ خَطَايايَ كَمـا يُـنَقَّى الثَّـوْبُ الأَبْيَضُ مِنَ الدَّنَسْ ، اللّهُـمَّ اغْسِلْنـي مِنْ خَطايـايَ بِالثَّلْـجِ وَالمـاءِ وَالْبَرَدْ .

Allahumma baAAid baynee wabayna kha tayaya kama baAAadta baynal-mashriqi walmaghrib, allahumma naqqinee min kha tayaya kama yunaqqath-thawbul-abyadu minad-danas, allahummagh-silnee min kha tayaya biththalji walm a/i walbarad.

'O Allah, distance me from my sins just as You have distanced The East from The West, O Allah, purify me of my sins as a white robe is purified of filth, O Allah, cleanse me of my sins with snow, water, and ice.'

(٢٨)

سُبْـحانَكَ اللّهُـمَّ وَبِحَمْـدِكَ وَتَبارَكَ اسْمُـكَ وَتَعـالى جَـدُّكَ وَلا إِلهَ غَيْرُك .

Subhanakal-lahumma wabi hamdika watab arakas-muka wataAA ala jadduka wala ilaha ghayruk.

'How perfect You are O Allah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.'

(٢٩)

وَجَّهـتُ وَجْهِـيَ لِلَّذي فَطَرَ السَّمـواتِ وَالأَرْضَ حَنـيفاً وَمـا أَنا مِنَ المشْرِكين ، إِنَّ صَلاتـي ، وَنُسُكي ، وَمَحْـيايَ ، وَمَماتـي للهِ رَبِّ العالَمين ، لا شَريـكَ لَهُ وَبِذلكَ أُمِرْتُ وَأَنا مِنَ المسْلِـمين . اللّهُـمَّ أَنْتَ المَلِكُ لا إِلهَ إِلاّ أَنْت ،أَنْتَ رَبِّـي وَأَنـا عَبْـدُك ، ظَلَمْـتُ نَفْسـي وَاعْـتَرَفْتُ بِذَنْبـي فَاغْفِرْ لي ذُنوبي جَميعاً إِنَّـه لا يَغْـفِرُ الذُّنـوبَ إلاّ أَنْت .وَاهْدِنـي لِأَحْسَنِ الأَخْلاقِ لا يَهْـدي لِأَحْسَـنِها إِلاّ أَنْـت ، وَاصْـرِف عَـنّي سَيِّئَـها ، لا يَصْـرِفُ عَـنّي سَيِّئَـها إِلاّ أَنْـت ، لَبَّـيْكَ وَسَـعْدَيْك ، وَالخَـيْرُ كُلُّـهُ بِيَـدَيْـك ، وَالشَّرُّ لَيْـسَ إِلَـيْك ، أَنا بِكَ وَإِلَيْـك ، تَبـارَكْتَ وَتَعـالَيتَ أَسْتَغْـفِرُكَ وَأَتوبُ إِلَـيك .

Wajjahtu wajhiya lilla thee fataras-samawati wal-arda haneefan wama ana minal-mushrikeen, inna salatee wanusukee wama hyaya wamamatee lillahi rabbil-AAalameen, la shareeka lahu wabi thalika omirtu wa-ana minal-muslimeen. Allahumma antal-maliku la ilaha illa ant. anta rabbee wa-ana AAabduk, thalamtu nafsee waAAtaraftu bi thanbee faghfir lee thunoobee jameeAAan innahu la yaghfiruth-thunooba illa ant.wahdinee li-ahsanil-akhlaqi la yahdee li-ahsaniha illa ant, wasrif AAannee sayyi-aha la yasrifu AAannee sayyi-aha illa ant, labbayka wasaAAdayk,walkhayru kulluhu biyadayk, washsharru laysa ilayk, ana bika wa-ilayk, tabarakta wataAA alayt, astaghfiruka wa-atoobu ilayk.

'I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allah). Indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allah, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.'

Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at a ll, nor does He punish anyone without having commited a sin . Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way . Allah created the devil and by him, He tests His s ervants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps . So evil exists in His creatures by His will and wis dom, not in His actions or act of creating .

(٣٠)

اللّهُمَّ رَبَّ جِبْرائيل ، وَميكائيل ، وَإِسْرافيل، فاطِرَ السَّمواتِ وَالأَرْض ، عالِمَ الغَيْبِ وَالشَّهادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبادِكَ فيما كانوا فيهِ يَخْتَلِفون. اهدِني لِما اخْتُلِفَ فيهِ مِنَ الْحَقِّ بِإِذْنِك ، إِنَّكَ تَهْدي مَنْ تَشاءُ إِلى صِراطٍ مُسْتَقيم .

Allahumma rabba jibr a-eel, wameek a-eel, wa-israfeel fatiras-samawati walard, AAalimal-ghaybi washshah adah, anta ta hkumu bayna AAib adika feem a kanoo feehi yakhtalifoon. ihdinee limakh -tulifa feehi minal -haqqi bi-ithnik, innaka tahdee man tasha-o ila siratin mustaqeem .

'O Allah, Lord of *Jibra-eel*, *Meeka-eel* and *Israfeel* (great angles), Creator of the heavens and the Earth, Knower of the seen and the unseen . You are the arbitrator between Your servants in that which they have disputed . Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path .'

(٣١)

اللهُ أَكْبَرُ كَبيرا ، اللهُ أَكْبَرُ كَبيرا ، اللهُ أَكْبَرُ كَبيرا ، وَالْحَمْدُ للهِ كَثيرا ، وَالْحَمْدُ للهِ كَثيرا ، وَالْحَمْدُ للهِ كَثيرا ، وَسُبْحانَ اللهِ بكْرَةً وأَصيلا . (ثلاثاً)

أَعوذُ بِاللهِ مِنَ الشَّيْطانِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِه .

Allahu akbaru kabeer a, Allahu akbaru kabeera, All ahu akbaru kabeer a, walhamdu lillahi katheer a, walhamdu lill ahi katheer a, walhamdu lill ahi katheer a, wasub hanal-lahi bukratan wa -aseela. (three times)

aAAoothu billahi minash -shaytani min nafkhihi wanafthihi wahamzih .

'Allah is Most Great, All ah is Most Great, All ah is Most Great, much praise is for Allah, much praise is for All ah, much praise is for All ah, and I declare the perfection of Allah in the early morning and in the late afternoon .'(three times)

'I take refuge with All ah from the devil, from his pride, his poetry and his madness .'

(٣٢)

The prophet ﷺ would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:

اللّهُمَّ لَكَ الْحَمْدُ أَنْتَ نورُ السَّمواتِ وَالأَرْضِ وَمَنْ فيهِن ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمواتِ وَالأَرْضِ وَمَنْ فيهِن ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمواتِ وَالأَرْضِ وَمَنْ فيهِن] [وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمواتِ وَالأَرْضِ وَمَنْ فيهِن] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمواتِ وَالأَرْضِ] [وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقّ وَوَعْدُكَ الْحَق ، وَقَوْلُكَ الْحَق ، وَلِقاؤُكَ الْحَق ، وَالْجَنَّةُحَق ، وَالنّارُ حَق ، وَالنَّبِيّونَ حَق ، وَمحَمَّدٌ ﷺ حَق ، وَالسّاعَةُحَق] [اللّهُمَّ لَكَ أَسْلَمت ، وَعَلَيْكَ تَوَكَّلْت ، وَبِكَ آمَنْت ، وَإِلَيْكَ

أَنَبْت ، وَبِكَ خاصَمْت ، وَإِلَيْكَ حاكَمْت . فاغْفِرْ لي ما قَدَّمْتُ ، وَما أَخَّرْت ، وَما أَسْرَرْت ، وَما أَعْلَنْت] [أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّر ، لا إِلهَ إِلاّ أَنْت] [أَنْتَ إِلـهي لا إِلهَ إِلاّ أَنْت .

Allahumma lakal -hamd anta noorus -samawati wal-ardi waman feehin, walakal -hamd, anta qayyimus -samawati walardi waman feehin, [walakal-hamd, anta rabbus -samawati walardi waman feehin], [walakal-hamd, laka mulkus -samawati walardi waman feehin] [walakal-hamd, anta malikus -samawati walard] [walakal-hamd] [antal-haq, wawaAAdukal -haq, waqawlukal -haq, waliqa-okal-haq, waljannatu haq wannaru haq, wannabiyyoona haq, wa Muhammadun ﷺ haq, wassaAAatu haq] [allahumma laka aslamt, waAAalayka tawakkalt, wabika amant, wa -ilayka anabt, wabika khasamt, wa-ilayka hakamt, faghfir lee m a qaddamt, wama akhkhart, wama asrart, wama aAAlant] [antal-muqaddim, wa -antal-mu-akhkhir, la ilaha illa ant] [anta ilahee la ilaha illa ant .

'O Allah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them . To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them . To You belongs all praise . You are Lord of the heavens and the Earth and all that is within them . To You belongs all praise and the kingdom of the heavens and the Earth and all that is within them . To You belongs all praise , You are the King of the heavens and the Earth and to You belongs all praise . You are The Truth, Your promise is true, your Word is true, and the Day in which we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prop hets are true, Muhammad ﷺ is true and the Final Hour is true . O Allah, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for ju dgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public . You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped except You, You are my Deity, none has t he right to be worshipped except You .'

Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom . E.g. Favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Mu hammad ﷺ over all the Prophets and Messengers …etc.

١٧. While bowing in prayer (rukooAA)

(٣٣)

سُبْحانَ رَبِّيَ الْعَظيم . (ثلاثاً)

Subhana rabbiyal -AAa*th*eem (three times)

'How perfect my Lord is, The Supreme .'(three times)

(٣٤)

سُبْحانَكَ اللّهُمَّ رَبَّنا وَبِحَمْدِك ، اللّهُمَّ اغْفِرْ لي .

Subhanakal-lahumma rabbana wabihamdik, allahummagh -fir lee

'How perfect You are O All ah, our Lord and I praise You . O Allah, forgiv e me.'

(٣٥)

سُبّوحٌ قُدّوس ، رَبُّ الملائِكَةِ وَالرُّوح .

Subboohun quddoos, rabbul -malaikati warrooh.

'Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibra-eel).'

(٣٦)

اللّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، خَشَعَ لَكَ سَمْعي ، وَبَصَري ، وَمُخّي ، وَعَظْمي ، وَعَصَبي ، وَما اسْتَقَلَّ بِهِ قَدَمي .

Allahumma laka rakaAAt, wabika amant, walaka aslamt, khashaAAa laka samAAee, wabasaree, wamukhkhee, waAAa *th*mee, waAAa sabee, wamas -taqalla bihi qadamee .

‘O Allah, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You .’

(٣٧)

سُبْحانَ ذي الْجَبَروت ،والمَلَكوت ، وَالكِبْرِياء ، وَالْعَظَمَه .

Subhana thil-jabaroot, walmalakoot, walkibriy a/, walAAa *th*amah.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

١٨. Upon rising from the bowing posision

(٣٨)

سَمِعَ اللهُ لِمَنْ حَمِدَه .

SamiAAal -lahu liman hamidah

‘May Allah answer he who praises Him .’

This supplication is to be made *while* rising.

(٣٩)

رَبَّنا وَلَكَ الحَمْدُ حَمْداً كَثيراً طَيِّباً مُبارَكاً فيه .

Rabbana walakal-hamdu hamdan katheeran tayyiban mub arakan feeh.

‘Our Lord, for You is all praise, an abundant bea utiful blessed praise .’

(٤٠)

مِلْءَ السَّمواتِ وَمِلْءَ الأرْض ، وَما بَيْنَهُما ، وَمِلْءَ ما شِئْتَ مِنْ شَيءٍ بَعْدْ . أَهلَ الثَّناءِ وَالمَجدْ ، أَحَقُّ ما قالَ العَبْد ، وَكُلُّنا لَكَ عَبدْ . اللّهُمَّ لا مانِعَ لِما أَعْطَيْت ، وَلا مُعْطِيَ لِما مَنَعْت ، وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَد .

Mil-as-samawati wamil-al-ard, wama baynahuma, wamil/a ma shi/ta min shay-in baAAd, ahlath-thana-i walmajd, a haqqu ma qalal-AAabd, wakullun a laka AAabd. Allahumma la maniAAa lima aAAtayt, wala muAAtiya lima manaAAt, wal a yanfaAAu thal-jaddi minkal-jad.

‘The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises . O Possessor of praise and majesty, the truest thing a slave has sai d (of You) and we are all Your slaves . O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.’

This supplication is made optionally only in conjunction with the previous one .

١٩. Supplication whilst prostrating (sujood)

(٤١)

سُبْحانَ رَبِّيَ الأَعْلى . (ثلاثاً)

Subhana rabbiyal-aAAla. (three times)
'How perfect my Lord is, The Most High.' (three times)

(٤٢)

سُبْحانَكَ اللّهُمَّ رَبَّنا وَبِحَمْدِكَ ، اللّهُمَّ اغْفِرْ لي .

Subhanakal-lahumma rabbana wabihamdik, allahummagh-fir lee.
'How perfect You are O Allah, our Lord, and I praise You. O Allah, forgive me.'

(٤٣)

سُبّوحٌ قُدّوس، رَبُّ المَلائِكَةِ وَالرُّوح .

Subbohoon quddos, rabbul-mala-ikati warrooh.
'Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibra-eel).'

(٤٤)

اللّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْت ، وَلَكَ أَسْلَمْت ، سَجَدَ وَجْهي لِلَّذي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَه ، تَبارَكَ اللهُ أَحْسَنُ الخالِقين.

Allahumma laka sajadt, wabika amant, walaka aslamt, sajada wajhee lillathee khalaqahu wasawwarahu washaqqa samAAahu wabasarahu, tabarakal-lahu ahsanul-khaliqeen.
'O Allah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allah, the Best of creators.'

(٤٥)

سُبْحانَ ذي الْجَبَروت ، والمَلَكوت ، والكِبْرِياء ، وَالعَظَمَه .

Subhana thil-jabaroot, walmalakoot, walkibriya/, walAAa*th*amah.
'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'

(٤٦)

اللّهُمَّ اغْفِرْ لي ذَنْبي كُلَّه ، دِقَّهُ وَجِلَّه ، وَأَوَّلَهُ وَآخِرَه وَعَلانِيَّتَهُ وَسِرَّه .

Allahummagh-fir lee thanbee kullah, diqqahu wajillah, wa-awwalahu wa-akhirah, wa-AAalaniyyatahu wa-sirrah.
'O Allah, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.'

(٤٧)

اللّهُمَّ إِنِّي أَعوذُ بِرِضاكَ مِنْ سَخَطِك ، وَبِمُعافاتِكَ مِنْ عُقوبَتِك ، وَأَعوذُ بِكَ مِنْك ، لا أُحْصي ثَناءً عَلَيْك ، أَنْتَ كَما أَثْنَيْتَ عَلى نَفْسِك .

Allahumma innee aAAoothu biridaka min sakhatik, wa-bimuAAafatika min AAuqoobatik, wa-aAAoothu bika mink, la ohsee thana-an AAalayk, anta kama athnayta AAala nafsik.
'O Allah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise, You are as You have praised Yourself.'

٢٠. Supplication between the two prostrations

(٤٨)
رَبِّ اغْفِرْ لي ، رَبِّ اغْفِرْ لي .

Rabbigh-fir lee, rabbigh-fir lee.
‘My Lord forgive me, My Lord forgive me.’

(٤٩)
اللّهُمَّ اغْفِرْ لي ، وَارْحَمْني ، وَاهْدِني ، وَاجْبُرْني ، وَعافِني وَارْزُقْني وَارْفَعْني .

Allahummagh-fir lee, warhamnee, wahdinee, wajburnee, waAAafinee, warzuqnee warfaAAnee.
‘O Allah, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank.’

٢١. Supplication when prostrating due to recitation of the Quran

(٥٠)
سَجَدَ وَجْهي لِلَّذي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ﴿ تَبارَكَ اللهُ أَحْسَنُ الخالِقين﴾.

Sajada wajhee lillathee khalaqahu washaqqa samAAahu wabasarahu bihawlihi waquwwatih {tabaraka Allahu ahsanu alkhaliqeen}.
‘My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. << So Blessed is Allah, the best of creators. >>’

(٥١)
اللّهُمَّ اكْتُبْ لي بِها عِنْدَكَ أَجْراً ، وَضَعْ عَنِّي بِها وِزْراً ، وَاجْعَلْها لي عِنْدَكَ ذُخْراً ، وَتَقَبَّلْها مِنِّي كَما تَقَبَّلْتَها مِنْ عَبْدِكَ داود .

Allahummak-tub lee biha AAindaka ajra, wadaAA AAannee biha wizra, wajAAalha lee AAindaka thukhra, wataqabbalha minnee kama taqabbaltaha min AAabdika Dawood.
‘O Allah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Dawood.’

٢٢. The Tashahhud

Tashahhud: what one says in the sitting position in prayer

(٥٢)
التَّحِيّاتُ للهِ وَالصَّلَواتُ والطَّيِّبات ، السَّلامُ عَلَيكَ أَيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُه ، السَّلامُ عَلَيْنا وَعَلى عِبادِ كَ الصّالِحين . أَشْهَدُ أَنْ لا إِلهَ إِلاّ الله ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسولُه .

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan-nabiyyu warahmatul-lahi wabarakatuh, assalamu AAalayna waAAala AAibadil-lahis-saliheen. Ash-hadu an la ilaha illal-lah, wa-ashhadu anna Muhammadan AAabduhu warasooluh.
‘*At-tahiyyat* is for Allah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah’s righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger.’

At-ta<u>h</u>iyy<u>a</u>t: all words which indicate the glorification of All<u>a</u>h. His eternal existence, His perfection and His sovereignty.

٢٣. Prayers upon the Prophet ﷺ after the tashahhud

(٥٣)

اللّهُمَّ صَلِّ عَلى مُحمَّد، وَعَلى آلِ مُحمَّد، كَما صَلَّيتَ عَلىإبْراهيمَ وَعَلى آلِ إبْراهيم، إِنَّكَ حَميدٌ مَجيد ، اللّهُمَّ بارِكْ عَلى مُحمَّد، وَعَلى آلِ مُحمَّد، كَما بارِكْتَ عَلىإبْراهيمَ وَعَلى آلِ إبْراهيم، إِنَّكَ حَميدٌ مَجيد .

All<u>a</u>humma <u>s</u>alli AAal<u>a</u> Mu<u>h</u>ammad, wa-AAal<u>a</u> ali Mu<u>h</u>ammad, kam<u>a</u> <u>s</u>allayta AAal<u>a</u> Ibr<u>a</u>heema wa-AAal<u>a</u> <u>a</u>li Ibr<u>a</u>heem, innaka <u>H</u>ameedun Majeed, all<u>a</u>humma b<u>a</u>rik AAal<u>a</u> Mu<u>h</u>ammad, wa-AAal<u>a</u> <u>a</u>li Mu<u>h</u>ammad, kam<u>a</u> b<u>a</u>rakta AAal<u>a</u> Ibr<u>a</u>heema wa-AAal<u>a</u> <u>a</u>li Ibr<u>a</u>heem, innaka <u>H</u>ameedun Majeed.

'O All<u>a</u>h, send prayers upon Mu<u>h</u>ammad and the followers of Mu<u>h</u>ammad, just as You sent prayers upon Ibr<u>a</u>heem and upon the followers of Ibr<u>a</u>heem. Verily, You are full of praise and majesty. O All<u>a</u>h, send blessings upon Mo<u>h</u>ammad and upon the family of Mu<u>h</u>ammad, just as You sent blessings upon Ibr<u>a</u>heem and upon the family of Ibr<u>a</u>heem. Verily, You are full of praise and majesty.'

send prayers: praise and exalt him in the highest and superior of gatherings: that of the closest angels to All<u>a</u>h.

(<u>a</u>l) has been translated in it's broadest sense: some scholars are of the view that the meaning here is more specific and that it means: *his ﷺ followers from among his family.*

(٥٤)

اللّهُمَّ صَلِّ عَلى مُحمَّدٍ وَعَلىأزْواجِهِ وَذُرِّيَّتِه، كَما صَلَّيْتَ عَلى آلِ إبْراهيم . وَبارِكْ عَلى مُحمَّدٍ وَعَلىأزْواجِهِ وَذُرِّيَّتِه، كَما بارِكْتَ عَلى آلِ إبْراهيم . إِنَّكَ حَميدٌ مَجيد .

All<u>a</u>humma <u>s</u>alli AAal<u>a</u> Mu<u>h</u>ammad wa-AAal<u>a</u> azw<u>a</u>jihi wa<u>th</u>urriyyatihi kam<u>a</u> <u>s</u>allayta AAal<u>a</u> <u>a</u>li Ibr<u>a</u>heem, wab<u>a</u>rik AAal<u>a</u> Mu<u>h</u>ammad, wa-AAal<u>a</u> azw<u>a</u>jihi wa<u>th</u>urriyyatih, kam<u>a</u> b<u>a</u>rakta AAal<u>a</u> <u>a</u>li Ibr<u>a</u>heem. innaka <u>H</u>ameedun Majeed.

'O All<u>a</u>h, send prayers upon Mu<u>h</u>ammad and upon the wives and descendants of Mu<u>h</u>ammad, just as You sent prayers upon the family of Ibr<u>a</u>heem, and send blessings upon Mu<u>h</u>ammad and upon the wives and descendants of Mu<u>h</u>ammad, just as You sent blessings upon the family of Ibr<u>a</u>heem. Verily, You are full of praise and majesty.'

٢٤. Supplication said after the last tashahhud and before sa<u>l</u>am

(٥٥)

اللّهُمَّ إِنِّي أَعوذُ بِكَ مِنْ عَذابِ القَبْر، وَمِنْ عَذابِ جَهَنَّم، وَمِنْ فِتْنَةِ المَحْيا وَالمَمات، وَمِنْ شَرِّ فِتْنَةِ المَسيحِ الدَّجّال .

All<u>a</u>humma innee aAAoo<u>th</u>u bika min AAa<u>th</u>abil-qabr, wamin AAa<u>th</u>abi jahannam, wamin fitnat il-ma<u>h</u>y<u>a</u> walmam<u>a</u>t, wamin shari fitnatil-masee<u>h</u>id-dajj<u>a</u>l.

'O All<u>a</u>h, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Masee<u>h</u> Ad-Dajj<u>a</u>l.'

Al-Masee<u>h</u> Ad-Dajj<u>a</u>l: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow

him. He will appear from Asbahan, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection. The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise.

(٥٦)
اللّهُـمَّ إِنِّـي أعـوذُ بِكَ مِـنْ عَذابِ القَبْر ، وَأعـوذُ بِكَ مِـنْ فِتْـنَةِ المَسيحِ الدَّجّـال ، وَأعـوذُ بِكَ مِـنْ فِتْـنَةِ المَحْيا وَالمَمـات . اللّهُـمَّ إِنِّـي أعـوذُ بِكَ مِنَ المَأْثَـمِ وَالمَغْـرَم .

Allahumma innee aAAoothu bika min AAathabil-qabr, wa-aAAoothu bika min fitnatil-maseehid-dajjal, wa-aAAoothu bika min fitnatil-mahya walmamat. Allahumma innee aAAoothu bika minal-ma/thami walmaghram.

'O Allah, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I take refuge in You from the trials and tribulations of life and death. O Allah, I take refuge in You from sin and debt.'

(٥٧)
اللّهُـمَّ إِنِّـي ظَلَـمْتُ نَفْسـي ظُلْمـاً كَثـيراً وَلا يَغْـفِرُ الذُّنـوبَ إِلاّ أَنْت ، فَاغْـفِر لي مَغْـفِرَةً مِنْ عِنْـدِك وَارْحَمْـني، إِنَّكَ أَنْتَ الغَـفورُ الرَّحـيم .

Allahumma innee *th*alamtu nafsee *th*ulman katheeran wala yaghfiruth-thunooba illa ant, faghfir lee maghfiratan min AAindik warhamnee, innaka antal-Ghafoorur-Raheem.

'O Allah, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.'

From Yourself: i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

(٥٨)
اللّهُـمَّ اغْـفِرْ لي ما قَدَّمْـتُ وَما أَخَّرْت ، وَما أَسْـرَرْتُ وَما أَعْلَـنْت ، وَما أَسْـرَفْت ، وَما أَنْتَ أَعْـلَمُ بِهِ مِنِّي . أَنْتَ المُقَـدِّمُ، وَأَنْتَ المُـؤَخِّـرُ لا إِلهَ إِلاّ أَنْـت .

Allahummagh-fir lee ma qaddamtu, wama akhkhart, wama asrartu wama aAAlant, wama asraftt, wama anta aAAlamu bihi minnee, antal-muqaddimu wa-antal-mu-akhkhiru la ilaha illa ant.

'O Allah, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped except You.'

Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muhammad ﷺ over all the Prophets and Messengers …etc.

(٥٩)

اللّهُـمَّ أَعِـنِّي عَلـى ذِكْـرِكَ وَشُكْـرِك ، وَحُسْـنِ عِبـادَتِـك .

Allahumma aAAinnee AAala thikrik, washukrik, wa husni AAibadatik.
‘O Allah, help me to remember You, to thank You, and to worship You in the best of manners.’

(٦٠)

اللّهُـمَّ إِنِّـي أَعـوذُ بِكَ مِنَ البُخْـل، وَأَعـوذُ بِكَ مِنَ الجُـبْن، وَأَعـوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلـى أَرْذَلِ الـعُمُر، وَأَعـوذُ بِكَ مِنْ فِتْنَـةِ الدُّنْـيا وَعَـذابِ القَـبْر .

Allahumma innee aAAoothu bika minal-bukhl, wa-aAAoothu bika minal-jubn, wa-aAAoothu bika min an oradda ila arthalil-AAumur, wa-aAAoothu bika min fitnatid-dunya waAAathabil-qabr.
‘O Allah, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives “i.e. old age, being weak, incapable and in a state of fear”, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.’

(٦١)

اللّهُـمَّ إِنِّـي أَسْأَلُـكَ الجَـنَّةَ وأَعوذُ بِـكَ مِـنَ الـنّار .

Allahumma innee as-alukal-jannah, wa-aAAoothu bika minan-nar.
‘O Allah, I ask You to grant me Paradise and I take refuge in You from the Fire.’

(٦٢)

اللّهُـمَّ بِعِلْـمِكَ الغَـيْبِ وَقُـدْرَتِـكَ عَلـى الْخَلْقِ أَحْـيِني ما عَلِـمْتَ الحـياةَ خَـيْراً لـي، وَتَوَفَّـني إِذا عَلِـمْتَ الوَفـاةَ خَـيْراً لـي، اللّهُـمَّ إِنِّـي أَسْـأَلُـكَ خَشْيَتَـكَ في الغَـيْبِ وَالشَّـهادَةِ، وَأَسْـأَلُـكَ كَلِمَـةَ الحَـقِّ في الرِّضـا وَالغَضَـب، وَأَسْـأَلُـكَ القَصْـدَ في الغِنـى وَالفَقْـر، وَأَسْـأَلُـكَ نَعـيماً لا يَنْفَـد، وَأَسْـأَلُـكَ قُـرَّةَ عَيْـنٍ لا تَنْـقَطِعْ وَأَسْـأَلُـكَ الرِّضـا بَعْـدَ القَضـاء، وَأَسْـأَلُـكَ بَـرْدَ الْعَيْـشِ بَعْـدَ الْمَـوْت، وَأَسْـأَلُـكَ لَـذَّةَ النَّظَـرِ إِلـى وَجْـهِكَ وَالشَّـوْقَ إِلـى لِقـائِك، في غَيـرِ ضَـرّاءَ مُضِـرَّة، وَلا فِتْـنَةٍ مُضِـلَّة، اللّهُـمَّ زَيِّـنّا بِزيـنَـةِ الإيـمان، وَاجْـعَلنا هُـداةً مُهْـتَدين .

Allahumma biAAilmikal-ghayb, waqudratika AAalal-khalq, ahyinee ma AAalimtal-hayata khayran lee watawaffanee itha AAalimtal-wafata khayran lee, allahumma innee as-aluka khashyataka fil-ghaybi washshahadah, wa-as-aluka kalimatal-haqqi fir-rida walghadab, wa-as-alukal-qasda fil-ghina walfaqr, wa-as-aluka naAAeeman la yanfad, wa-as-aluka qurrata AAaynin la tanqatiAA, wa-as-alukar-rida baAAdal-qada/, wa-as-aluka bardal-AAayshi baAAdal-mawt, wa-as-aluka laththatan-nathari ila wajhik, washshawqa ila liqa-ik fee ghayri darraa mudirrah, wala fitnatin mudillah, allahumma zayyinna bizeenatil-eeman wajAAalna hudatan muhtadeen.
‘O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me. O Allah, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon

Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.'

(٦٣)
اللّهُـمَّ إِنِّـي أَسْأَلُـكَ يا اللهُ بِأَنَّـكَ الواحِـدُ الأَحَـد ،الصَّـمَدُ الَّـذي لَـمْ يَلِـدْ وَلَمْ يولَدْ، وَلَمْ يَكـنْ لَهُ كُفُواً أَحَـد ، أَنْ تَغْفِرْ لي ذُنـوبي إِنَّـكَ أَنْـتَ الغَفـورُ الرَّحِّيم .

Allahumma innee as-aluka ya Allah bi-annakal-wahidul-ahadus-samad, allathee lam yalid walam yoolad, walam yakun lahu kufuwan ahad, an taghfira lee thunoobee innaka antal-Ghafoorur-Raheem.

'O Allah, I ask You O Allah, as You are The One, The Only, *AS-Samad*, The One who begets not, nor was He begotten and there is none like unto Him that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.'

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.

(٦٤)
اللّهُـمَّ إِنِّـي أَسْأَلُـكَ بِأَنَّ لَكَ الحَـمْدُ لا إِلـهَ إِلاّ أَنْـتَ وَحْـدَكَ لا شَـريكَ لَـكَ المَنّـانُ يا بَديـعَ السَّمواتِ وَالأَرْضِ يا ذا الجَلالِ وَالإِكْـرام، يا حَـيُّ يا قَـيّومُ إِنِّـي أَسْأَلُـكَ الجَـنَّةَ وَأَعـوذُ بِـكَ مِنَ الـنّار .

Allahumma innee as-aluka bianna lakal-hamd, la ilaha illa ant wahdaka la shareeka lak, almannan, ya badeeAAas-samawati wal-ard, ya thal-jalali wal-ikram, ya hayyu ya qayyoom, innee as-alukal-jannah, wa-aAAoothu bika minan-nar.

'O Allah, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner. You are the Benefactor. O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.'

(٦٥)
اللّهُـمَّ إِنِّـي أَسْأَلُـكَ بِأَنَّـي أَشْـهَدُ أَنَّـكَ أَنْـتَ اللهُ لا إِلـهَ إِلاّ أَنْـت ، الأَحَـدُ الصَّـمَدُ الَّـذي لَـمْ يَلِـدْ وَلَمْ يولَـدْ ، وَلَمْ يَكـنْ لَهُ كُفُواً أَحَـد .

Allahumma inne as-aluka biannee ashhadu annaka antal-lah, la ilaha illa ant, al-ahadus-samad, allathee lam yalid walam yoolad walam yakun lahu kufuwan ahad.

'O Allah, I ask You, as I bear witness that You are Allah, none has the right to be worshipped except You, The One, *AS-Samad* Who begets not nor was He begotten and there is none like unto Him.'

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.

٢٥. Remembrance after salam

(٦٦)
أَسْـتَغْفِرُ الله . (ثَلاثاً)
اللّهُـمَّ أَنْـتَ السَّلامُ ، وَمِـنْكَ السَّلام ، تَبارَكْتَ يا ذا الجَـلالِ وَالإِكْـرام .

Astaghfirul-lah (three times)
Allahumma antas-salam waminkas-salam, tabarakta ya thal-jalali wal-ikram.

‘I ask Allah for forgivene ss.’ (three times)
‘O Allah, You are *As-Salam* and from You is all peace, blessed are You, O Possessor of majesty and honour .’
AS-Salam: The One Who is free from all defects and deficiencies .

(٦٧)

لا إلهَ إلاّ اللّهُ وحدَهُ لا شريكَ لهُ، لهُ المُلْكُ ولهُ الحَمْد، وهوَ على كلّ شَيءٍ قَدير، اللّهُمَّ لا مانِعَ لِما أَعْطَيْت، وَلا مُعْطِيَ لِما مَنَعْت، وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَد .

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer, all ahumma la maniAAa lima aAAtayt, wala muAAtiya lima manaAAt, wal a yanfaAAu thal-jaddi minkal -jad.
‘None has the right to be worshipped except All ah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent .O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty .’

(٦٨)

لا إلهَ إلاّ اللّه، وحدَهُ لا شريكَ لهُ، لهُ الملكُ ولهُ الحَمد، وهوَ على كلّ شيءٍ قدير، لا حَولَ وَلا قوَّةَ إلاّ بِاللهِ، لا إلهَ إلاّ اللّـه، وَلا نَعْبُـدُ إلاّ إيّـاه، لَهُ النِّعْـمَةُ وَلَهُ الفَضْل وَلَهُ الثَّـناءُ الحَـسَن، لا إلهَ إلاّ اللّهُ مخْلِصـينَ لَـهُ الدِّينَ وَلَوْ كَـرِهَ الكـافِرون .

La ilaha illal-lah, wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer . la hawla wala quwwata ill a billah, la ilaha illal-lah, wala naAAbudu ill a iyyah, lahun -niAAma tu walahul -fadl walahuth -thana-ol- hasan, la ilaha illal-lah mukhli seena lahud -deen walaw karihal -kafiroon.
‘None has the right to be worshipped except All ah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnip otent. There is no might nor power except with All ah, none has the right to be worshipped except All ah and we worship none except Him . For Him is all favour, grace, and glorious praise . None has the right to be worshipped except All ah and we are sincere in faith and devotion to Him although the disbelievers detest it .’

(٦٩)

سُبْحانَ اللهِ، والحَمْدُ لله ، واللهُ أكْبَر . (ثلاثاً وثلاثين)

لا إلهَ إلاّ اللّهُ وَحْدَهُ لا شريكَ لهُ، لهُ الملكُ ولهُ الحَمْد، وهُوَ على كُلّ شَيءٍ قَدير .

Subhanal-lah walhamdu lillah, wallahu akbar (thirty-three times).
La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer .
‘How perfect All ah is, all praise is for All ah, and All ah is the greatest .’
(thirty-three times)
‘None has the right to be worshipped except All ah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent .’

(٧٠)

The following three chapters should be recited once after Thuhr, AAasr and AAisha prayers and thrice after Fajr and Maghrib.

﴿ قُلْ هُوَ اللهُ أَحَدٌ .....﴾ [الإخْلاصْ]

{Qul huwa Allahu ahad...} [Al-Ikhlas]

﴿ قُلْ أعـوذُ بِرَبِّ الفَلَـق.....﴾ [الفَلَـقْ]

{Qul aAAoothu birabbi alfalaq .....} [Al-Falaq]

﴿ قُلْ أعـوذُ بِرَبِّ النّـاس.....﴾[الـنّاس]

{Qul aAAoothu birabbi alnnas.....} [An-Nas]

(٧١)

It is also from the sunnah to recite the verse of the Footstool (Ayat-Al-Kursiy) after each prayer:

﴿ اللّهُ لا إلهَ إلاّ هُوَ الـحَيُّ القَيّـومُ لا تَأْخُـذُهُ سِنَـةٌ وَلا نَـوْمٌ .....﴾

{Allahu la ilaha illa huwa alhayyu alqayyoomu la ta/khuthuhu sinatun wala nawm...}

[Al-Baqarah:٢٥٥]

(٧٢)

لا إلهَ إلاّ اللّهُ وحْدَهُ لا شريكَ لهُ، لهُ المُلْكُ ولهُ الحَمْد، يُحيـي وَيُمـيتُ وهُوَ على كُلّ شيءٍ قدير . (عَشْر مَرّات بَعْدَ المَغْرب وَالصّبْح)

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeet, wahuwa AAala kulli shayin qadeer .(ten times after the maghrib & fajr prayers)

'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.'

(ten times after the maghrib and fajr prayers)

(٧٣)

اللّهُـمَّ إِنِّـي أَسْأَلُـكَ عِلْمـاً نافِعـاً وَرِزْقـاً طَيِّـباً ، وَعَمَـلاً مُتَقَـبَّلاً . (بَعْد السّلامِ من صَلاةِ الفَجْر)

Allahumma innee as-aluka AAilman nafiAAan, warizqan tayyiban, waAAamalan mutaqabbalan .(after salam from fajr prayer).

'O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.'

(To be said after giving salam for the fajr prayer)

٢٦. Supplication for seeking guidance in forming a decision or choosing the proper course...etc (Al-Istikharah)

(٧٤)

On the authority of Jabir Ibn AAabdullah ﷺ, he said: ' The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Quran. He ﷺ would say ' If any of you intends to undertake a matter then let him pray two supererogatory units (two rakAAah nafilah) of prayer and after which he should supplicate:

اللّهُـمَّ إِنِّـي أَسْتَخيـرُكَ بِعِلْـمِك، وَأَسْتَقْـدِرُكَ بِقُـدْرَتِـك، وَأَسْـأَلُـكَ مِنْ فَضْـلِكَ العَظـيم، فَإِنَّـكَ تَقْـدِرُ وَلا أَقْـدِر، وَتَـعْلَـمُ وَلا أَعْلَـم، وَأَنْـتَ عَلاّمُ الغُـيوب، اللّهُـمَّ إِنْ كُنْـتَ تَعْـلَمُ أَنَّ هـذا الأَمْـرَ- وَيُسَـمِّي حاجَتَـه - خَـيْرٌ لي في دينـي وَمَعـاشي وَعاقِـبَةِ أَمْـري، فَاقْـدُرْهُ لي وَيَسِّـرْهُ لي ثُـمَّ بارِكْ لي فيـه، وَإِنْ كُنْـتَ تَعْـلَمُ أَنَّ هـذا الأَمْـرَ شَـرٌ لي في

دينـي وَمَعـاشي وَعاقِبَةِ أَمْـري، فَاصْرِفْـهُ وَاصْرِفْني عَنْـهُ وَاقْدُرْ لي الخَـيْرَ حَيْـثُ كانَ ثُـمَّ أَرْضِـني بِـه .

Allahumma innee astakheeruka biAAilmik, wa -astaqdiruka bi qudratik, wa -as-aluka min fadlikal-AAa*th*eem, fa-innaka taqdiru wal a aqdir, wataAAlamu wal a aAAlam ,wa-anta AAallamul ghuyoob, allahumma in kunta taAAlamu anna h athal-amr (say your need) khayrun lee fee deenee wamaAA ashee waAAaqibati amree faqdurhu lee, wayassirhu lee, thumma b arik lee feeh, wa -in kunta taAAlamu anna h athal-amr sharrun lee fee deenee wamaAA ashee waAAaqibati amree fa srifhu AAannee wasrifnee AAanh, waqdur liyal -khayra haythu kan, thumma ar dinee bih.

'O Allah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allah, if You know this affair *-and here he mentions his need-* to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.'

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret, for Allah has said:

﴿ وَشَـاوِرْهُـم في الأَمْـرِ فَـإِذا عَـزَمْـتَ فَتَوَكَّـلْ عَلَـى الله ﴾

﴿washawirhum fee al -amri fa-itha AAazamta fatawakkal AAal a Allah ﴿

(chapter ٣ verse ١٥٩)

'...and consult them in the affair. Then when you have taken a decision, put your trust in Allah...'

٢٧. Remembrance said in the morning and evening

(as-sabah) translated *morning*: after Fajr prayer until the sun rises, (al-masa/) translated *evening*: after AAsr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

(٧٥)

In the evening:

أَمْسَيْـنا وَأَمْسـى المـلكُ لله وَالحَمدُ لله ، لا إلهَ إلاّ اللّهُ وَحدَهُ لا شَريكَ لهُ، لهُ المُـلكُ ولهُ الحَمْـد، وهُوَ على كلّ شَيءٍ قدير ، رَبِّ أسْـأَلُـكَ خَـيرَ ما في هـذهِ اللَّـيْلَةِ وَخَـيرَ ما بَعْـدَهـا ، وَأَعـوذُ بِكَ مِنْ شَـرِّ هـذهِ اللَّـيْلةِ وَشَرِّ ما بَعْـدَهـا ، رَبِّ أَعـوذُبِكَ مِنَ الْكَسَـلِ وَسـوءِ الْكِـبَر ، رَبِّ أَعـوذُبِكَ مِنْ عَـذابٍ في النّـارِ وَعَـذابٍ في القَـبْر .

Amsayna wa-amsal-mulku lillah walhamdu lillah la ilaha illal-lah, wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAal a kulli shayin qadeer, rabbi as - aluka khayra m a fee hathihil-laylah, wakhayra m a baAAdah a, wa-aAAoothu bika min sharri hathihil-laylah, washarri m a baAAdah a, rabbi aAAoo thu bika minal -kasal, wasoo-il kibar, rabbi aAAoo thu bika min AAa thabin fin-nar, waAAathabin fil-qabr.

'We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what

follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.'

... likewise, one says in the morning:

أَصْبَحْنا وَأَصْبَحَ المُلْكُ لله ......

As̲bah̲n̲a̲ wa-as̲bah̲al-mulku lilla̲h....
'We have reached the morning and at this very time unto Alla̲h belongs all sovereignty ...'

(٧٦)

اللّهُمَّ بِكَ أَصْبَحْنا وَبِكَ أَمْسَينا ، وَبِكَ نَحْيا وَبِكَ نَموتُ وَإِلَيْكَ النُّشور .

Alla̲humma bika as̲bah̲n̲a̲ wabika amsayna̲, wabika nah̲ya̲ ,wabika namootu wa-ilaykan-nushoor.
'O Alla̲h, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.'
In the evening:

اللّهُمَّ بِكَ أَمْسَينا، وَبِكَ أَصْبَحْنا، وَبِكَ نَحْيا، وَبِكَ نَموتُ وَإِلَيْكَ المَصير .

Alla̲humma bika amsayna̲, wabika as̲bah̲n̲a̲, wabika nah̲ya̲ wabika namootu wa-ilaykal-mas̲eer.
'O Alla̲h, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.'

(٧٧)

اللّهمَّ أَنْتَ رَبِّي لا إلهَ إلاّ أَنْتَ ، خَلَقْتَني وَأَنا عَبْدُك ، وَأَنا عَلى عَهْدِكَ وَوَعْدِكَ ما استَطَعْت ، أَعوذُبِكَ مِنْ شَرِّ ما صَنَعْت ، أَبوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبوءُ بِذَنْبي فَاغْفِرْ لي فَإِنَّهُ لا يَغْفِرُ الذُّنوبَ إِلاّ أَنْتَ .

Alla̲humma anta rabbee la̲ ila̲ha illa̲ ant, khalaqtanee wa-ana̲ AAabduk, wa-ana̲ AAala̲ AAahdika wawaAAdika mas-tata̲AAt, aAAoothu bika min sharri ma̲ s̲anaAAt, aboo-o laka biniAAmatika AAalay, wa-aboo-o bith̲anbee, faghfir lee fa-innahu la̲ yaghfiru th̲-th̲unooba illa̲ ant.
'O Alla̲h, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.'

(٧٨)

اللّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُك ، وَأُشْهِدُ حَمَلَةَ عَرْشِك ، وَمَلائِكَتِك ، وَجَميعَ خَلْقِك ، أَنَّكَ أَنْتَ اللهُ لا إلهَ إلاّ أَنْتَ وَحْدَكَ لا شَريكَ لَك ، وَأَنَّ مُحَمَّداً عَبْدُكَ وَرَسولُك (أربع مرات حينَ يصْبِح أوْ يمسي).

Alla̲humma innee as̲bah̲tu oshhiduk, wa-oshhidu h̲amalata AAarshik, wamala̲-ikatak, wajameeAAa khalqik, annaka antal-la̲hu la̲ ila̲ha illa̲ ant, wah̲daka la̲ shareeka lak, wa-anna Muh̲ammadan AAabduka warasooluk (four times in the morning & evening).
'O Alla̲h, verily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are Alla̲h, none has the right to be worshipped except You, alone, without partner and that Muh̲ammad is Your Servant and Messenger.'

(four times in the morning and evening.)
Note: for the evening, one reads (amsaytu) instead of (asbahtu).

(٧٩)
اللّهُـمَّ ما أَصْبَـحَ بي مِـنْ نِعْـمَةٍ أَو بِأَحَـدٍ مِـنْ خَلْـقِك ، فَمِـنْكَ وَحْـدَكَ لا شريكَ لَـك ، فَلَـكَ الْحَمْـدُ وَلَـكَ الشُّكْـر .
Allahumma ma asbaha bee min niAAmatin, aw bi-ahadin min khalqik, faminka wahdaka la shareeka lak, falakal-hamdu walakash-shukr.
'O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.'
…whoever says this in the morning has indeed offered his day's thanks and whoever says this in the evening has indeed offered his night's thanks.
Note: for the evening, one reads (amsa) instead of (asbaha).

(٨٠)
اللّهُـمَّ عافِـني في بَدَنـي ، اللّهُـمَّ عافِـني في سَمْـعي ، اللّهُـمَّ عافِـني في بَصَـري ، لا إلهَ إلاّ اللّه أَنْـتَ . (ثلاثاً)
اللّهُـمَّ إِنّـي أَعـوذُبِكَ مِنَ الْكُـفر ، وَالفَـقْر ، وَأَعـوذُبِكَ مِنْ عَذابِ القَـبْر ، لا إلهَ إلاّ أَنْـتَ . (ثلاثاً)
Allahumma AAafinee fee badanee, allahumma AAafinee fee samAAee, allahumma AAafinee fee basaree, la ilaha illa ant.(three times).
Allahumma innee aAAoothu bika minal-kufr, walfaqr, wa-aAAoothu bika min AAathabil-qabr, la ilaha illa ant (three times).
'O Allah, grant my body health, O Allah, grant my hearing health, O Allah, grant my sight health. None has the right to be worshipped except You.'
(three times)
'O Allah, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You.' (three times)

(٨١)
حَسْبِـيَ اللّهُ لا إلهَ إلاّ هُوَ عَلَـيهِ تَوَكَّـلتُ وَهُوَ رَبُّ العَرْشِ العَظـيم . (سبع مَرّات حينَ يصْبِح وَيمسي)
Hasbiyal-lahu la ilaha illa huwa, AAalayhi tawakkalt, wahuwa rabbul-AAarshil-AAa*th*eem (seven times morning & evening)
'Allah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.'
(seven times morning and evening)

(٨٢)
أَعـوذُبِكَلِمـاتِ اللّهِ التّـامّـاتِ مِنْ شَـرِّ ما خَلَـق . (ثلاثاً إذا أمسى)
aAAoothu bikalimatil-lahit-tammati min sharri ma khalaq. (three times in the evening).
'I take refuge in Allah's perfect words from the evil He has created.'
(three times in the evening)

(٨٣)

اللّهُـمَّ إِنِّـي أسْـأَلُـكَ العَـفْوَ وَالعـافِـيةَ في الدُّنْـيا وَالآخِـرَة ، اللّهُـمَّ إِنِّـي أسْـأَلُـكَ العَـفْوَ وَالعـافِـيةَ في ديني وَدُنْـيايَ وَأهْـلي وَمالـي ، اللّهُـمَّ اسْتُـرْ عـوْراتي وَآمِـنْ رَوْعاتـي ، اللّهُـمَّ احْفَظْـني مِن بَـينِ يَدَيَّ وَمِن خَلْفـي وَعَن يَمـيني وَعَن شِمـالي ، وَمِن فَوْقـي ، وَأَعـوذُ بِعَظَمَـتِكَ أَن أُغْـتالَ مِن تَحْتـي .

Allahumma innee as-alukal-AAafwa walAAafiyah, fid-dunya wal-akhirah, allahumma innee as-alukal-AAafwa walAAafiyah fee deenee, waduny aya wa-ahlee, wamalee, allahummas-tur AAawratee, wa-amin rawAAatee, allahummah-fathnee min bayni yaday, wamin khalfee, waAAan yameenee, waAAan shimalee, wamin fawqee, wa-aAAoothu biAAathamatika an oghtala min tahtee.

'O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.'

(٨٤)

اللّهُـمَّ عالِـمَ الغَـيْبِ وَالشّـهادَةِ فاطِـرَ السّماواتِ وَالأرْضِ رَبَّ كـلِّ شَـيءٍ وَمَليـكَه ، أَشْهَـدُ أَنْ لا إِلـهَ إِلاّ أَنْت ، أَعـوذُ بِكَ مِن شَـرِّ نَفْسـي وَمِن شَـرِّ الشَّيْـطانِ وَشِـرْكِه ، وَأَنْ أَقْتَـرِفَ عَلـى نَفْسـي سوءاً أَوْ أَجُـرَّهُ إِلـى مُسْـلِم .

Allahumma AAalimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an la ilaha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shaytani washirkih, waan aqtarifa AAala nafsee soo-an aw ajurrahu ila muslim.

'O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and *shirk* of the devil, and from committing wrong against my soul or bringing such upon another Muslim.'

shirk: to associate others with Allah in those things which are specific to Him. This can occur in (١) belief, e.g. to believe that other than Allah has the power to benefit or harm, (٢) speech, e.g. to swear by other than Allah and (٣) action, e.g. to bow or prostrate to other than Allah.

(٨٥)

بِسـمِ اللهِ الذي لا يَضُـرُّ مَعَ اسمِـهِ شَيءٌ في الأرْضِ وَلا في السّمـاءِ وَهـوَ السّمـيعُ العَلـيم . (ثلاثاً)

Bismil-lahil-lathee la yadurru maAAas-mihi shay-on fil-ardi wala fis-sama-i wahuwas-sameeAAul-AAaleem. (three times).

'In the name of Allah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.' (three times)

(٨٦)

رَضيـتُ بِاللهِ رَبَّـاً وَبِالإسْلامِ ديـناً وَبِمُحَـمَّدٍ ﷺ نَبِيّـاً . (ثلاثاً)

Radeetu billahi rabban wabil-islami deenan wabiMuhammadin ﷺ nabiyya. (three times)

'I am pleased with Allah as a Lord, and Islam as a religion and Muhammad ﷺ as a Prophet.' (three times)

(٨٧)
سُبْحـانَ اللهِ وَبِحَمْـدِهِ عَدَدَ خَلْـقِه ، وَرِضـا نَفْسِـه ، وَزِنَـةَ عَـرْشِـه ، وَمِـدادَ كَلِمـاتِـه . (ثلاثاً)
Subhanal-lahi wabihamdih, AAadada khalqihi wari da nafsih, wazinata AAarshih, wamidada kalimatih.(three times).
'How perfect Allah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.'(three times)

(٨٨)
سُبْحـانَ اللهِ وَبِحَمْـدِهِ . (مائة مرة)
Subhanal-lahi wabihamdih. (one hundred times)
'How perfect Allah is and I praise Him.'(one hundred times)

(٨٩)
يا حَـيُّ يا قَيّـومُ بِـرَحْمَـتِكِ أَسْتَـغـيث ، أَصْلِـحْ لي شَـأْنـي كُلَّـه ، وَلا تَكِلـني إِلى نَفْـسي طَـرْفَةَ عَـين .
Ya hayyu ya qayyoom, bira hmatika astagheeth, a slih lee sha/nee kullah, wala takilnee ila nafsee tarfata AAayn.
'O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.'

(٩٠)
لا إلهَ إلاّ اللّهُ وحْـدَهُ لا شَـريكَ لهُ، لهُ المُـلْكُ ولهُ الحَمْـد، وهُوَ على كُلّ شَيءٍ قَدير . (مائة مرة)
La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in qadeer. (one hundred times)
'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.'
(one hundred times every day)

(٩١)
أَصْبَـحْـنا وَأَصْبَـحْ المُـلكُ للهِ رَبِّ العـالَمـين ، اللّهُـمَّ إِنِّـي أسْـأَلُـكَ خَـيْرَ هـذا الـيَوْم ، فَـتْحَهُ ، وَنَصْـرَهُ ، وَنـورَهُ وَبَـرَكَتَـهُ ، وَهُـداهُ ، وَأَعـوذُ بِـكَ مِـنْ شَـرِّ ما فـيهِ وَشَـرِّ ما بَعْـدَه .
Asbahna wa-asbahal-mulku lillahi rabbil-AAalameen, allahumma innee as-aluka khayra hathal-yawm, fat-hahu, wanasrahu, wanoorahu, wabarakatahu, wahudahu, wa-aAAoothu bika min sharri ma feehi, washarri ma baAAdah.
'We have reached the morning and at this very time all sovereignty belongs to Allah, Lord of the worlds. O Allah, I ask You for the good of this day, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.'
For the evening, the supplication is read as follows:

أمْسَيْنا وَأمْسى المُلكُ للهِ ربِّ العالمين ، اللّهُمَّ إنِّي أسْألُكَ خَيْرَ هذهِ اللَّيْلَة ، فَتْحَها ، ونَصْرَها ، ونورَها وبَرَكَتَها ، وهُداها ، وأعوذُ بِكَ مِنْ شَرِّ ما فيها وَشَرِّ ما بَعْدَها .

Amsayna wa-amsal-mulku lillahi rabbil-AAalameen, allahumma innee as-aluka khayra hathihil-laylah, fat-haha, wanasraha, wanoorah a, wabarakatah a, wahudaha, wa-aAAoothu bika min sharri ma feeha washarri ma baAAdaha.

‘We have reached the evening and at this very time all sovereignty belongs to Allah, Lord of the worlds. O Allah, I ask You for the good of tonight, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of tonight and the evil that follows it.’

(٩٢)

The messenger of Allah ﷺ said: ‘Whoever says in the morning:

لا إلهَ إلاّ اللّهُ وحْدَهُ لا شَريكَ لهُ، لهُ المُلكُ ولهُ الحَمْد، وهُوَ على كُلّ شَيءٍ قَدير .

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulk, walahul-hamd, wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’

...has indeed gained the reward of freeing a slave from the children of IsmaAAeel, and ten of his sins are wiped away and he is raised ten degrees, and he has found a safe retreat from the devil until evening. Similarly, if he says it at evening time, he will be protected until the morning.’

(٩٣)

أصْبَحْنا على فِطْرَةِ الإسْلام ، وَعَلى كَلِمَةِ الإخْلاص ، وَعلى دينِ نَبِيِّنا مُحَمَّدٍ ﷺ وَعَلى مِلَّةِ أبينا إبْراهيمَ حَنيفاً مُسْلِماً وَما كانَ مِنَ المُشرِكين .

Asbahna AAala fitratil-islam, waAAala kalimatil-ikhlas, waAAala deeni nabiyyina Muhammad ﷺ waAAala millati abeena Ibraheem, haneefan musliman wama kana minal-mushrikeen.

‘We rise upon the *fitrah* of Islam, and the word of pure faith, and upon the religion of our Prophet Muhammad ﷺ and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allah.’

fitrah: the religion of Islam, the way of Ibraheem عليه السلام.

pure faith: the Shahada.

Note: for the evening, one reads amsayna instead of asbahna.

في المساء تُستَبْدَل كلِمَةُ أصْبَحْنا بِكَلِمَةِ أمْسَينا .

(٩٤)

‘AAabdullah Ibn Khubaib رضي الله عنه said: ‘The Messenger of Allah ﷺ said to me ‘Recite!’ I replied ‘O Messenger of Allah, what shall I recite?’ he said ‘Recite:

﴿ قُلْ هُوَ اللهُ أحَدٌ ..... ﴾ [الإخْلاص]

{Qul huwa Allahu ahad...} [Al-Ikhlas]

﴿ قُلْ أعوذُ بِرَبِّ الفَلَق..... ﴾ [الفَلَقْ]

{Qul aAAoothu birabbi alfalaq .....} [Al-Falaq]

﴿ قُلْ أعوذُ بِرَبِّ النّاس..... ﴾ [النّاس]

{Qul aAAoothu birabbi alnnas.....} [An-Nas]

...in the evening and the morning three times for it will suffice you of all else .'

٢٨. Remembrance before sleeping

(٩٥)

'When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit (A form of spitting comprising mainly of air with little sp ittle) in them, recite the last three chapters (Al-Ikhlas, Al-Falaq, An-Nas) of the Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times .'

(٩٦)

The Prophet ﷺ also said: 'When you are about to sleep recite ayat-al-kursee (The verse of the foot-stool, chapter ٢:٢٥٥) till the end of the verse for there will remain over you a protection from Allah and no devil will draw near to you until mornin g.'

(٩٧)

The Prophet ﷺ also said: 'Whoever recites the last two verses of Soorat Al -Baqarah at night, those two verses shall be sufficient for him (i.e. protect him from all that can cause him harm).'

﴿ ءامَنَ الرَّسـولُ بِمـا أُنْـزِلَ إِلَيْـهِ مِنْ رَبِّـهِ وَالْمُـؤْمِنـونَ.... ﴾

﴿Amana a**l**rrasoolu bima onzila ilayhi min rabbihi wa **a**lmu/minoona ….﴾
[Al-Baqarah: ٢٨٥-٢٨٦]

(٩٨)

'If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate :

بِاسْمِكَ رَبِّـي وَضَعْـتُ جَنْـبي ، وَبِكَ أَرْفَعُـه، فَإِن أَمْسَـكْتَ نَفْسـي فارْحَـمْها ، وَإِنْ أَرْسَلْتَـها فاحْفَظْـها بِمـا تَحْفَـظُ بِه عِبـادَكَ الصّـالِحـين .

Bismika rabbee wa daAAtu janbee wabika arfaAAuh, fa -in amsakta nafsee far hamha, wa-in arsaltaha fahfathha bima tahfathu bihi AAibadakas-saliheen.
'In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants .'

(٩٩)

اللّهُـمَّ إِنَّـكَ خَلَـقْتَ نَفْسـي وَأَنْـتَ تَوَفّـاهـا لَكَ ممَـاتـها وَمَحْـياها ، إِنْ أَحْيَيْـتَها فاحْفَظْـها ، وَإِنْ أَمَتَّـها فَاغْفِـرْ لَـها . اللّهُـمَّ إِنَّـي أَسْـأَلُـكَ العـافِـيَة .

Allahumma innaka khalaqta nafsee wa -anta tawaffaha, laka mamatuha wamahyaha in ahyaytaha fahfathha, wa-in amattaha faghfir laha. Allahumma innee as-alukal-AAafiyah.
'O Allah, verily You have created my soul and You shall take it 's life, to You belongs it's life and death . If You should keep my soul alive then protect it, and if You should take it's life then forgive it . O Allah, I ask You to gra nt me good health .'

(١٠٠)

The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

اللّهُـمَّ قِنـي عَذابَـكَ يَـوْمَ تَبْـعَثُ عِبـادَك . (ثلاثاً)

All<u>a</u>humma qinee AAa <u>tha</u>baka yawma tabAAathu AAib <u>a</u>dak. (three times).

'O All<u>a</u>h, protect me from Your punishment on the day Your servants are resurrected.' (three times)

(١٠١)

بِاسْـمِكَ اللّهُـمَّ أَمـوتُ وَأَحْـيا .

Bismikal-l<u>a</u>humma amootu wa -a<u>h</u>y<u>a</u>.

'In Your name O All <u>a</u>h, I live and die.'

(١٠٢)

'Shall I not direct you both (The Prophet ﷺ was addressing Ali and F<u>a</u>timah-may All<u>a</u>h be pleased with them- when they approached him for a servant) to something better than a servant? When you go to bed say:

Sub<u>ha</u>nal-l<u>a</u>h. (thirty-three times) سُبْـحانَ الله (ثلاثاً وثلاثين)

'How Perfect All <u>a</u>h is.' (thirty-three times)

Al<u>h</u>amdu lill<u>a</u>h. (thirty-three times) الحمدُ لله (ثلاثاً وثلاثين)

'All praise is for All <u>a</u>h.' (thirty-three times)

All<u>a</u>hu akbar. (thirty-four times) اللهُ أكْـبر (أربعاً وثلاثين)

'All<u>a</u>h is the greatest.' (thirty-four times)

...for that is indeed better for you both than a servant.'

(١٠٣)

اللّهُـمَّ رَبَّ السَّمـواتِ السَّبْـعِ وَرَبَّ العَـرْشِ العَظـيم ، رَبَّنـا وَرَبَّ كُـلِّ شَـيء ، فالِـقَ الحَـبِّ وَالنَّـوى ، وَمُـنَزِّلَ التَّـوْراةِ وَالإنْجـيل ، والفُـرْقان ، أَعـوذُ بِـكَ مِن شَـرِّ كُـلِّ شَـيءٍ أَنْـتَ آخِـذٌ بِنـاصِـيَتِه . اللّهُـمَّ أَنْـتَ الأوَّلُ فَلَـيسَ قَبْـلَكَ شَيء ، وَأَنْـتَ الآخِـرُفَلَـيسَ بَعْـدَكَ شَيء ، وَأَنْـتَ الظّـاهِـرُفَلَـيْسَ فَـوْقَـكَ شَيء ، وَأَنْـتَ البـاطِـنُ فَلَـيْسَ دونَـكَ شَيء ، اقْـضِ عَنّـا الـدَّيْـنَ وَأَغْـنِنـا مِنَ الفَـقْر .

All<u>a</u>humma rabbas-sam<u>a</u>w<u>a</u>tis-sabAA, warabbal-AArshil-AAa*th*eem, rabban<u>a</u> warabba kulli shay/, f<u>a</u>liqal-<u>h</u>abbi wannaw<u>a</u>, wamunazzilat-tawr<u>a</u>, wal-injeel, walfurq<u>a</u>n, aAAoo<u>thu</u> bika min sharri kulli shayin anta <u>a</u>khi<u>th</u>un bin<u>as</u>iyatih. All<u>a</u>humma antal-awwal, falaysa qablaka shay /, wa-antal-<u>a</u>khir, falaysa baAAdaka shay/, wa-anta*th*-*th*<u>a</u>hir falaysa fawqaka shay /, waantal-b<u>a</u>tin, falaysa doonaka shay /, iq<u>d</u>i AAannad-dayna wa-aghnin<u>a</u> minal-faqr.

'O All<u>a</u>h, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Tawr<u>a</u>h*, the *Injeel* and the *Furq<u>a</u>n*, I take refuge in You from the evil of all things You shall seize by the forelock (i.e. You have total mastery over). O All<u>a</u>h, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are *A<u>th</u>th<u>a</u>hir* so there is nothing above You and You are *Al-B<u>a</u>tin* so there is nothing closer than You. Settle our debt for us and spare us from poverty.'

Tawr<u>a</u>h: The book revealed to Moos<u>a</u> عليه السلام.

Injeel: The book revealed to Eas<u>a</u> عليه السلام.

Furqan: One of the many names of the Qur an, means: The Criterion which distinguishes between truth and falsehood .
Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes .
Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates Hi s closeness and nearness to all in a manner which befits His majesty .

(١٠٤)
الـحَمْدُ للهِ الَّذي أَطْـعَمَنا وَسَقـانا، وَكَفـانا، وَآوانا، فَكَـمْ مِمَّـنْ لا كـافِيَ لَـهُ وَلا مُـؤْوي .
Alhamdu lillahil-lathee atAAamana wasaqana, wakafana, wa-awana, fakam mimman la kafiya lahu wala mu/wee.
'All praise is for Allah, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them .'

(١٠٥)
اللّهُـمَّ عالِـمَ الغَـيبِ وَالشّـهادةِ فاطِـرَ السّماواتِ وَالأرْضِ رَبَّ كُـلِّ شَـيءٍ وَمَليـكَه، أَشْهـدُ أَنْ لا إِلـهَ إِلاّ أَنْت، أَعـوذُ بِكَ مِن شَـرِّ نَفْسـي، وَمِن شَـرِّ الشَّيْـطانِ وَشِـرْكِه، وَأَنْ أَقْتَـرِفَ عَلـى نَفْسـي سوءاً أَوْ أَجُـرَّهُ إِلـى مُسْـلِم .
Allahumma AAalimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an la ilaha illa ant, aAAoothu bika min sharri nafsee wamin sharrish -shaytani washirkih, wa -an aqtarifa AAala nafsee soo -an aw ajurrahu ila muslim.
'O Allah, Knower of the see n and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You . I take refuge in You from the evil of my soul and from the evil and *shirk* of the devil, and from c ommitting wrong against my soul or bringing such upon another Muslim .'
shirk: to associate others with All ah in those things which are specific to Him . This can occur in (١) belief, e.g. to believe that other than All ah has the power to benefit or harm, (٢) speech, e.g. to swear by other than All ah and (٣) action, e.g. to bow or prostrate to other than All ah.

(١٠٦)
'The Prophet ﷺ never used to sleep until he had recited Soorat As-Sajdah (chapter ٣٢) and Soorat Al-Mulk (chapter ٦٧).'

(١٠٧)
'If you take to your bed, then perform ablution, lie on your right side and then supplicate:
اللّهُـمَّ أَسْلَمْتُ نَفْسـي إِلَـيْكَ، وَفَوَّضْـتُ أَمْـري إِلَـيْكَ، وَوَجَّـهْتُ وَجْـهي إِلَـيْكَ، وَأَلْـجَـاْتُ ظَهـري إِلَـيْكَ، رَغْبَـةً وَرَهْـبَةً إِلَـيْكَ، لا مَلْجَـأَ وَلا مَنْـجـا مِنْـكَ إِلاّ إِلَـيْكَ، آمَنْـتُ بِكِتـابِكَ الّـذي أَنْزَلْـتَ وَبِنَبِـيِّـكَ الّـذي أَرْسَلْـت .
Allahumma aslamtu nafsee ilayk, wafawwa dtu amree ilayk, wawajjahtu wajhee ilayk, wa-alja/tu *th*ahree ilayk, raghbatan warahbatan ilayk, la maljaa wala manja minka illa ilayk, amantu bikitabikal-lathee anzalt, wabinabiyyikal -lathee arsalt.

'O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You .Verily there is no refuge nor safe haven from You except with You . I believe in Your Book which You have revealed and in Your Prophet whom You have sent .'
...If you then die, you will die upon the fitrah.'
fitrah: the religion of Islam, the way of Ibraheem ﷺ.

٢٩. Supplication when turning over during the night
(١٠٨)
'AAa-isha رضـي الله عنـها *narrated that the Messenger of Allah ﷺ used to say at night if he turned during sleep*:

لا إلـهَ إلاّ اللهُ الـواحِدُ القَهّـار ، رَبُّ السَّـمواتِ وَالأرْضِ وَما بَيْـنَهـما ، العَزيـزُ الغَـفّار.

La ilaha illal-lahul-wahidul-qahhar, rabbus-samawati wama baynahuma, alAAazeezul-ghaffar.
'None has the right to be worshipped except Allah, The One, *AL-Qahhar*.Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.'
AL-Qahhar:The One Who has subdued all of creation and Whom all of creation are subservient to . All movements occur by His will .

٣٠. Upon experiencing unrest, fear, apprehensiveness and the like during sleep
(١٠٩)

أعـوذُبِكَلِمـاتِ اللّهِ التّـامّـاتِ مِن غَضَـبِهِ وَعِـقابِهِ ، وَشَـرِّ عِبـادِهِ وَمِنْ هَمَـزاتِ الشَّـياطينِ وَأَنْ يَحْضـرون.

aAAoothu bikalimatil-lahit-tammat min ghadabih,waAAiqabih, washarri AAibadih, wamin hamazatish-shayateen, wa-an yahduroon.
'I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils .'

٣١. Upon seeing a good dream or a bad dream
(١١٠)
'The righteous dream is from Allah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...'
Summary of what to do upon having a bad dream:
Spit on your left three times
Spit: A form of spitting comprising mainly of air with little spittle
Seek refuge in Allah from shaytan and the evil of what you saw
Do not relate it to anyone
Turn and sleep on the opposite side to which you were sleeping on previously.

(١١١)
Get up and pray if you so desire.

٣٢. Qunoot Al-Witr
*Al-Witr: Supplication made before or after bowing in the witr prayer
(١١٢)

اللّهُـمَّ اهْـدِنـي فـيمَنْ هَـدَيْـت، وَعـافِنـي فـيمَنْ عافَـيْت، وَتَوَلَّـني فـيمَنْ تَوَلَّـيْت ، وَبارِكْ لـي فـيما أَعْطَـيْت، وَقِـني شَرَّ ما قَضَـيْت، فَإِنَّـكَ تَقْـضي وَلا يُقْـضى عَلَـيْك ، إِنَّـهُ لا يَـذِلُّ مَنْ والَـيْت، [وَلا يَعِـزُّ مَن عـادَيْت]، تَبـارَكْـتَ رَبَّـنا وَتَعـالَـيْت.

Allahummah-dinee feeman hadayt, waAA afinee feeman AA afayt, watawallanee feeman tawallayt, wab arik lee feem a aAA tayt, waqinee sharra m a qadayt, fa-innaka taqdee wal a yuqda AAalayk, innahu l a yathillu man walayt, [wala yaAAizzu man AAadayt], tabarakta rabban a wataAA alayt.

'O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me th at which You have bestowed . Protect me from the evil You have decreed for verily You decree and none can decree over You .For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty . O our Lord, Blessed and Exalted are You .'

Evil you have decreed : Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having commited a sin . Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way.Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towar ds him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

(١١٣)

اللّهُـمَّ إِنِّـي أَعـوذُ بِرِضـاكَ مِنْ سَخَطِـك، وَبِمُعـافاتِـكَ مِنْ عُقوبَـتِك، وَأَعـوذُ بِكَ مِنْـك، لا أُحْصـي ثَنـاءً عَلَـيْك، أَنْـتَ كَمـا أَثْنَـيْتَ عَلـى نَفْسِـك.

Allahumma innee aAAoo thu biridaka min sakha tik, wabimuAA afatika min AAuqoobatik, wa-aAAoothu bika mink, l a ohsee than a-an AAalayk, anta kam a athnayta AAal a nafsik.

'O Allah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You . I cannot enumerate Your praise . You are as You have praised Yourself .'

(١١٤)

اللّهُـمَّ إِيّـاكَ نَعْبُـدْ، وَلَـكَ نُصَلّـي وَنَسْـجُد، وَإِلَـيْكَ نَسْـعى وَنَحْـفِد، نَـرْجو رَحْمَـتَك، وَنَخْشـى عَـذابَك، إِنَّ عَـذابَكَ بِالكـافِرين مُلْـحَق. اللّهُـمَّ إِنّا نَسْتَعـينُكَ وَنَسْتَـغْفِرُك، وَنُثْـنـي عَلَـيْك الخَـيْرَ، وَلا نَكْـفُرُك، وَنُـؤْمِنُ بِك، وَنَخْـضَعُ لَكَ وَنَخْـلَعُ مَنْ يَكْـفُرُك.

Allahumma iyy aka naAAbud, walaka nu sallee wanasjud, wa-ilayka nasAA a wanahfid, narjoo ra hmatak, wanakhsh a AAa thabak, inna AAa thabaka bilk afireena mul haq. Allahumma inn a nastaAAeenuk, wana staghfiruk, wanuthnee AAalaykal - khayr, wal a nakfuruk, wanu/minu bik, wanakh daAAu lak wanakhlaAAu man yakfuruk .

'O Allah, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve . We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers .O Allah, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You .We believe in You and submit unto You, and we disown and reject those who disbel ieve in You.

٣٣. Remembrance immediately after salam of the witr prayer

(١١٥)

The Messenger of Allah ﷺ would recite (the following chapters) during the witr prayer:

﴿ Sabbih isma rabbika al -aAAla ….﴾ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى...﴾

[Al-aAAla]

﴿ Qul ya ayyuha alkafiroon …..﴾ ﴿ قُلْ يا أَيُّها الكافِرون.... ﴾

[Al-kafiroon]

﴿ Qul huwa Allahu ahad …..﴾ ﴿ قُل هُوَ اللهُ أحد..... ﴾

[Al-ikhlas]

…after giving salam he would supplicate three times:

سُبْحانَ المَلِكِ القُدّوس (ثلاث مرات)

Subhanal-malikil-quddoos .(three times).

'How perfect The King, The Holy One is .' (three times)

…on the third time he would raise his voice, elongate it and add :

Rabbil-mala-ikati warrooh. ربِّ الملائكةِ والرّوح

'Lord of the angles and the Rooh (i.e. Jibra-eel).

٣٤. Supplication for anxiety and sorrow

(١١٦)

اللّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أِوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ القُرْآنَ رَبِيعَ قَلْبِي، وَنورَ صَدْرِي وجَلَاءَ حُزْنِي وذَهَابَ هَمِّي.

Allahumma innee AAabduk, ibnu AAabdik, ibnu amatik, nasiyatee biyadik, madin fiyya hukmuk, AAadlun fiyya qada-ok, as-aluka bikulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kitabik, aw AAallamtahu ahadan min khalqik awis-ta/tharta bihi fee AAilmil-ghaybi AAindak, an tajAAalal -Qurana rabeeAAa qalbee, wanoora sadree, wajalaa huznee wathahaba hammee .

'O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total mastery over), Your command over me is forever executed and Your decree over me is just . I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Quran the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety .'

(١١٧)

اللّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَ الْحُزْنِ، والعَجْزِ والكَسَلِ والبُخْلِ والجُبْنِ، وضَلَعِ الدَّيْنِ وغَلَبَةِ الرِّجال.

Allahumma innee aAAoothu bika minal-hammi walhuzn, walAAajzi walkasali walbukhli waljubn, wa dalAAid-dayni waghalabatir-rijal.

'O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men .'

٣٥. Supplication for one in distress

(١١٨)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِـيمُ الْحَلِـيمْ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ العَـرْشِ العَظِيـم، لَا إِلَـهَ إِلَّا اللَّهْ رَبُّ السَّمَـوّاتِ ورَبُّ الأَرْضِ ورَبُّ العَرْشِ الكَـريم .

La ilaha illal-lahul-AAa*th*eemul-haleem, la ilaha illal-lahu rabbul-AAarshil-AAa*th*eem, la ilaha illal-lahu rabbus-samawati warabbul-ardi warabbul-AAarshil-kareem.

'None has the right to be worshipped except Allah Forbearing. None has the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be worshipped except Allah, Lord of the heavens, Lord of the Earth and Lord of the noble throne.'

(١١٩)

اللّهُـمَّ رَحْمَتَـكَ أَرْجـوفَلا تَكِلـني إِلى نَفْـسي طَـرْفَةَ عَـيْن، وَأَصْلِـحْ لي شَأْنـي كُلَّـه لَا إِلَهَ إِلَّا أَنْـت.

Allahumma rahmataka arjoo fala takilnee ila nafsee tarfata AAayn, wa-aslih lee sha/nee kullah, la ilaha illa ant.

'O Allah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.'

(١٢٠)

لَا إِلَهَ إِلَّا أَنْـت سُـبْحانَكَ إِنِّي كُنْـتُ مِنَ الظّـالِميـن.

La ilaha illa anta subhanaka innee kuntu mina *th-th*alimeen.

'None has the right to be worshipped except You. How perfect You are, verily I was among the wrong-doers.'

(١٢١)

اللهُ اللهُ رَبِّ لا أُشْـرِكُ بِهِ شَيْـئاً.

Allahu Allahu rabbi la oshriku bihi shaya.

'Allah, Allah is my Lord, I do not associate anything with Him.'

٣٦. Upon encountering an enemy or those of authority

(١٢٢)

اللّهُـمَّ إِنا نَجْـعَلُكَ في نُحـورِهِـم، وَنَعـوذُ بِكَ مِنْ شُرُورِهـمْ .

Allahumma inna najAAaluka fee nuhoorihim wanaAAoothu bika min shuroorihim.

'O Allah, we place You before them and we take refuge in You from their evil.'

(١٢٣)

اللّهُـمَّ أَنْتَ عَضُـدي، وَأَنْتَ نَصـيري، بِكَ أَجـولُ وَبِكَ أَصـولُ وَبِكَ أُقـاتِل .

Allahumma anta AAadudee, wa-anta naseeree, bika ajoolu wabika asoolu wabika oqatil.

'O Allah, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.'

(١٢٤)

حَسْبُـنا اللهُ وَنِعْـمَ الوَكـيل.

Hasbunal-lahu waniAAmal-wakeel.

‘Allah is sufficient for us, and how fine a trustee (He is).’

٣٧. Supplication for one afflicted with doubt in his faith

(١٢٥)

He should seek refuge in Allah

He should renounce that which is causing such doubt.

(١٢٦)

He should say:

آمَنْـتُ بِاللهِ وَرُسُـلِه.

Amantu billahi warusulih.

‘I have believed in Allah and His Messenger.’

(١٢٧)

He should also recite the following verse:

﴿هُوَ الأوَّلُ، وَالآخِـرُ، وَالظَّـاهِـرُ، وَالْبَـاطِـنُ، وَهُوَ بِكُلِّ شَيءٍ عَلِـيم﴾.

﴿Huwa al-awwalu, wa **al**-akhiru, wa **al**ththahiru wa **al**batinu wahuwa bikulli shayin AAaleem﴾.

‘He is The First and The Last, *Aththahir* and *Al-Batin* and He knows well all things.’

Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

٣٨. Settling a debt

(١٢٨)

اللَّهُـمَّ اكْفِـني بِحَلالِـكَ عَنْ حَـرامِـك، وَأَغْنِـني بِفَضْـلِكِ عَمَّـنْ سِـواك .

Allahummak-finee bihalalika AAan haramik, wa-aghninee bifadlika AAamman siwak.

‘O Allah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.’

(١٢٩)

اللّهُـمَّ إِنِّي أَعوذُ بِكَ مِنَ الهَـمِّ وَ الْحُـزْنِ، والعَجْـزِ والكَسَلِ والبُخْـلِ والجُـبْنِ، وضَلْـعِ الـدَّيْنِ وغَلَبَـةِ الرِّجال.

Allahumma innee aAAoothu bika minal-hammi walhuzn, walAAajzi walkasal, walbukhl, waljubn, wa dalAAid-dayni waghalabatir-rijal.

‘O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

٣٩. Supplication for one afflicated by whisperings in prayer or recitation

(١٣٠)

‘*othman Ibn Al-AAas* ﵁ *narrated: I said ‘O Messenger of Allah, verily the devil comes between me and my prayer and recitation making me confused’ The Messenger of Allah* ﷺ *replied ‘That is a devil called Khanzab, so if you sense his*

presence then seek refuge in Allah from him and spit (A form of spitting comprising mainly of air with little spittle) on your left side three times.'

٤٠. Supplication for one whose affairs have become difficult

(١٣١)

اللّهُـمَّ لا سَـهْلَ إِلاّ ما جَعَلـتَهُ سَهـلاً، وَأَنْتَ تَجْـعَلُ الْحَـزَنَ إِذا شِـئْتَ سَهْـلاً.

Allahumma la sahla illa ma jaAAaltahu sahla, wa-anta tajAAalul-hazana in shi/ta sahla.

'O Allah, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.'

٤١. Upon committing a sin

(١٣٢)

'Any servant who commits a sin and as a result, performs ablution, prays two units of prayer (i.e. two rakAAas) and then seeks Allah's forgiveness, Allah would forgive him.'

٤٢. Supplication for expelling the devil and his whisperings

(١٣٣)

Seeking refuge from him.

(١٣٤)

The athan (call to prayer).

(١٣٥)

Recitation of the Quran and the authentic texts of remembrance and supplications. e.g. 'Do not make your homes like the graveyards, indeed the devils flee from the house in which soorat Al-Baqarah has been read' related by Muslim ١/٥٣٩, also supplication and remembrance for the morning & evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the recitation of ayat Al-kursiyy and the last two verses of soorat Al-Baqarah before sleeping, the athan…etc.

٤٣. Supplication when stricken with a mishap or overtaken by an affair

(١٣٦)

'*The strong believer is better and more beloved to Allah, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allah and do not despair. If a mishap should happen to befall you then do not say 'If only I had acted…such and such would have happened'.* Rather, say:

قَدَّرَ اللهُ وَما شـاءَ فَعَـل .

Qaddaral-lah, wama shaa faAAal.

'Allah has decreed and what He wills, He does.'

*…for verily '**If**' lets in the work of the devil.'*

(١٣٧)

Indeed Allah **تعالى** *rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:*

حَسْبِيَ اللهُ وَنِعْمَ الوَكيل .

Hasbiyal-lah, waniAAmal -wakeel.
'Allah is sufficient for me, and how fine a trustee (He is).'

٤٤. Placing childen under Allah's protection

(١٣٨)
Ibn AAabbas related that the Messenger of Allah ﷺ used to commend Al-Hasan and Al-Husayn to Allah's protection, saying:
أُعيذُكُما بِكَلِماتِ اللهِ التّامَّة، مِنْ كُلِّ شَيْطانٍ وَهامَّة، وَمِنْ كُلِّ عَيْنٍ لامَّة .
OAAeethukuma bikalimatil-lahit-tammah, min kulli shaytanin wahammah, wamin kulli AAaynin lammah.
'I commend you two to the protection of Allah's perfect words from every devil, vermin, and every evil eye.'

٤٥. When visiting the sick

(١٣٩)
When the Prophet ﷺ would enter upon a sick person, he would say:
لا بأسَ طَهورٌ إِنْ شاءَ الله .
La ba/sa tahoorun in shaal-lah.
'Never mind, may it (the sickness) be a purification, if Allah wills.'

(١٤٠)
'*Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:*
أَسْأَلُ اللهَ العَظيم، رَبَّ العَرْشِ العَظيم أنْ يَشْفيك .(سبع مرات)
Asalul-lahal-AAa*th*eem rabbal-AAarshil-AAa*th*eem an yashfeek (٧times).
'I ask Allah The Supreme, Lord of the magnificent throne to cure you'.
...he (the sick person) will be cured.'

٤٦. Excellence of visiting the sick

(١٤١)
'Ali Ibn Abee Talib ؓ related that he heard the Messenger of Allah ﷺ say: 'If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angles send prayers upon him until the evening, and if this was in the evening, seventy thousand angles send prayers upon him until the morning.'

٤٧. Supplication of the sick who have renounced all hope of life
(١٤٢)
أَللّهُمَّ اغْفِرْ لي وَارْحَمْني وَأَلْحِقْني بِالرَّفيقِ الأَعْلى .
Allahummagh-fir lee, warhamnee wa-alhiqnee birrafeeqil-aAAla.
'O Allah, forgive me, have mercy upon me and unite me with the higher companions.'
Refer to the Quran, chapter ٤, verse: ٦٩.
(١٤٣)

AAaishah رضي الله عنها related that the Prophet ﷺ (during his illness in which he passed away) would dip his hands in water and then he would wipe his face and say :

لَا إِلَهَ إِلَّا الله، إِنَّ لِلمَـوْتِ لَسَكَـرات.

La ilaha illal-lah, inna lilma wti lasakar at.

'None has the right to be worshipped except All ah, death does indeed contain agony .'

(١٤٤)

لا إلهَ إلاّ اللّهُ وَاللّهُ أكْبَـر، لا إلهَ إلاّ اللّهُ وحْـدَهُ لا شَريكَ لهُ، لا إلهَ إلاّ اللّهُ لهُ المُلكُ ولهُ الحَمْد، لا إلهَ إلاّ اللّهُ وَلا حَـوْلَ وَلا قُـوَّةَ إلاّ بِالله.

La ilaha illal-lah, wallahu akbar, la ilaha illal-lahu wahdah, la shareeka lah, la ilaha illal-lahu lahul-mulku walahul-hamd, la ilaha illal-lah, wala hawla wala quwwata illa billah.

'None has the right to be worshipped except Allah and Allah is the greatest .None has the right to be worshipped except All ah, alone .None has the right to be worshipped except Allah, alone, without partner .None has the right to be worshipped except Allah, to Him belongs all sovereignty and pra ise. None has the right to be worshipped except Allah and there is no might and no power except with All ah.'

٤٨. Instruction for the one nearing death

i.e. those around the sick should instruct and encourage him to say the shah adah.

(١٤٥)

'*He whose last words are:*

لا إلهَ إلاّ اللّه.

La ilaha illal-lah.

'None has the right to be worshipped except All ah.'

...will enter Paradise.'

٤٩. Supplication for one afflicted by a calamity

(١٤٦)

إِنّا للهِ وَإِنَا إِلَـيْهِ راجِعـون ، اللهُـمِّ اْجُـرْني في مُصـيبَتي، وَاْخْلُـفْ لي خَيْـراً مِنْـها.

Inna lillahi wa-inna ilayhi rajiAAoon, allahumma/- jurnee fee mu seebatee wakhluf lee khayran minh a.

'To Allah we belong and unto Him is our return .O Allah, recompense me for my affliction and replace it for me with something better .'

٥٠. When closing the eyes of the deceased

(١٤٧)

اللهُـمِّ اغْفِـرْ لِـفلان باسمه- وَارْفَعْ دَرَجَتَـهُ في المَهْـدِيين ، وَاخْـلُفْـهُ في عَقِـبِهِ في الغابِـرين، وَاغْفِـرْ لَنـا ولَـهُ يا رَبَّ العـالَمـين، وَافْسَـحْ لَهُ في قَبْـرِهِ وَنَـوِّرْ لَهُ فيه .

Allahummagh-fir li-name the dead- warfaAA darajatahu fil-mahdiyyeen, wakhlufhu fee AAaqibihi fil-ghabireen, waghfir lana walahu ya rabbal-AAalameen wafsah lahu fee qabrih, wanawwir lahu feeh .

'O Allah, forgive *-here the name of the deceased is mentioned-* and raise his rank among the rightly guided, and be a successor to whom he has left behind, and forgive us and him O Lord of the worlds . Make spacious his grave and illuminate it for him .'

A successor : one who succeeds another due to the latter 's absence or death. This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is

the khaleefah (*vicegerent*, as is commonly translated) of Allah on earth because All ah is never absent, and will never die . This supplication proves t he correct understanding of this term and shows that All ah succeeds us and guards whom we leave behind when we die or are absent (also refer to supplication #١٩٨).

٥١. Supplication for the deceased at the funeral prayer

(١٤٨)

اللهُـمِّ اغْفِـرْ لَهُ وَارْحَمْـه ، وَعافِهِ وَاعْفُ عَنْـه ، وَأَكْـرِمْ نُزُلَـه ، وَوَسِّـعْ مُدْخَلَـه ، وَاغْسِلْـهُ بِالْمـاءِ وَالثَّـلْجِ وَالْبَـرَدْ ، وَنَقِّـهِ مِنَ الْخطـايا كَما نَـقّيْتَ الـثَّوْبُ الأَبْيَـضُ مِنَ الدَّنَـسْ ، وَأَبْـدِلْهُ داراً خَـيْراً مِنْ دارِه ، وَأَهْلاً خَـيْراً مِنْ أَهْلِـه ، وَزَوْجَـاً خَـيْراً مِنْ زَوْجِه ، وَأَدْخِـلْهُ الْجَـنَّة ، وَأَعِـذْهُ مِنْ عَذابِ القَـبْر وَعَذابِ النّـار .

Allahummagh-fir lahu warhamh, waAAafihi, waAAfu AAanh, wa-akrim nuzulah, wawassiAA mudkhalah, waghsilhu bilma-i waththalji walbarad, wanaqqihi minal-khataya kama naqqaytath-thawbal-abyada minad-danas, wa-abdilhu daran khayran min darih, wa-ahlan khayran min ahlih wazawjan khayran min zawjih, wa -adkhilhul-jannah, wa-aAAithhu min AAathabil-qabr, waAAa thabin-nar.

'O Allah, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception . Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth . Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse . Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire .'

(١٤٩)

اللهُـمِّ اغْفِـرْ لِحَيِّـنا وَمَيِّتِـنا وَشـاهِدِنا ، وَغـائِبِـنا ، وَصَـغيـرِنا وَكَبيـرِنا ، وَذَكَـرِنا وَأُنْثـانا . اللهُـمِّ مَنْ أَحْيَيْـتَهُ مِنّا فَأَحْيِـهِ عَلى الإِسْلام ،وَمَنْ تَوَفَّـيْتَهُ مِنّا فَتَوَفَّـهُ عَلى الإِيـمان ، اللهُـمِّ لا تَحْـرِمْنـا أَجْـرَه ، وَلا تُضِـلَّنا بَعْـدَه .

Allahummagh-fir lihayyina wamayyitina washahidina, waghaibina, wasagheerina wakabeerina, wathakarina wa-onthana. Allahumma man ahyaytahu minna fa-ahyihi AAalal-islam, waman tawaffaytahu minna fatawaffahu AAalal-eeman, allahumma la tahrimna ajrah, wala tudillana baAAdah.

'O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females . O Allah, whom amongst us You keep alive, then let such a life be upon Isl am, and whom amongst us You t ake unto Yourself, then let such a death be upon faith . O Allah, do not deprive us of his reward and do not let us stray after him .'

(١٥٠)

اللهُـمِّ إِنَّ فُلانَ بْنَ فُلانٍ في ذِمَّـتِك ، وَحَبْـلِ جِـوارِك ، فَقِـهِ مِنْ فِتْـنَةِ الْقَـبْرِ وَعَذابِ النّـار ، وَأَنْتَ أَهْلُ الْوَفـاءِ وَالْـحَقِّ ، فَاغْفِـرْ لَهُ وَارْحَمْـهُ ، إِنَّكَ أَنْتَ الغَـفورُ الـرَّحيم .

Allahumma inna -name the dead- fee thimmatik, wahabli jiwarik, faqihi min fitnatil-qabr waAAathabin-nar, wa-anta ahlul-wafa/, walhaq, faghfir lahu warhamh, innaka antal-ghafoorur-raheem.

'O Allah, so-and-so is under Your care and protection so protect him from the trial of the grave and torment of the Fire . Indeed You are faithful and truthful . Forgive and have mercy upon him, surely You are The Oft -Forgiving, The Most -Merciful.'

(١٥١)
اللهُـمِّ عَبْـدُكَ وَابْنُ أَمَـتِك، احْتـاجَ إِلى رَحْمَـتِك، وَأَنْتَ غَنِـيٌّ عَنْ عَذابـه، إِنْ كانَ مُحْـسِناً فَزِدْ في حَسَـناتِه، وَإِنْ كانَ مُسـيئاً فَتَـجاوَزْ عَنْـه.

All<u>a</u>humma AAabduka wabnu amatik, i <u>h</u>t<u>a</u>ja il<u>a</u> ra<u>h</u>matik, wa-anta ghaniyyun AAa n AAa<u>tha</u>bih, in k<u>a</u>na mu<u>h</u>sinan fazid fee <u>h</u>asan<u>a</u>tih, wa-in k<u>a</u>na museean fataj<u>a</u>waz AAanh.

'O All<u>a</u>h, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment. If he was righteous then increase his reward and if he was wicked then look over his sins.'

٥٢. Supplication for the advancement of reward during the funeral prayer

This supplication is made when the deceased is a baby/child (i.e. one not having reached the age of puberty).

(١٥٢)

After seeking forgiveness for the deceased, one can say:

اللهُـمِّ اجْعَلْـهُ فَرَطـاً وَذُخْـراً لِوالِـدَيه، وَشَفـيعاً مُجـاباً، اللهُـمِّ ثَـقِّلْ بهِ مَوازيـنَهُما، وَأَعْـظِمْ بهِ أُجـورَهُـما، وَأَلْـحِقْـهُ بِصالِـحِ المؤْمِنـين، وَاجْعَلْـهُ في كَفـالَةِ إِبْـراهيم، وَقِهِ بِرَحْمَـتِكَ عَذابَ الْجَـحيم .

All<u>a</u>hummaj-AAalhu fara<u>t</u>an, wa<u>th</u>ukhran liw<u>a</u>lidayh, washafeeAAan muj<u>a</u>ban. All<u>a</u>humma thaqqil bihi maw<u>a</u>zeenahum<u>a</u> wa-aAA<u>*th*</u>im bihi ojoorahum<u>a</u>, wa-al<u>h</u>iqhu bi<u>sa</u>li<u>h</u>il-mu/mineen, wajAAalhu fee kaf<u>a</u>lati Ibr<u>a</u>heem, waqihi bira<u>h</u>matika AAa<u>tha</u>bal-ja<u>h</u>eem.

'O All<u>a</u>h, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O All<u>a</u>h, through him, make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibr<u>a</u>heem, and protect him by Your mercy from the torment of Hell.'

(١٥٣)

Al-<u>H</u>asan used to recite the opening chapter of the Quran (i.e. AL-F<u>a</u>ti<u>h</u>ah) over the child and then supplicates:

اللهُـمِّ اجْعَلْـهُ لَنا فَرَطـاً، وَسَلَـفاً وَأَجْـراً.

All<u>a</u>hummaj-AAalhu lan<u>a</u> fara<u>ta</u>, wasalafan wa-ajr<u>a</u>.

'O All<u>a</u>h, make him a preceding reward, a prepayment and a recompense for us.'

٥٣. Condolence

(١٥٤)

إِنَّ للهِ ما أَخَذ، وَلَهُ ما أَعْـطـى، وَكُـلُّ شَيءٍ عِنْـدَهُ بِأَجَلٍ مُسَـمَّى.فَلْتَصْـبِر وَلْتَحْـتَسِب.

Inna lill<u>a</u>hi m<u>a</u> akha<u>th</u>, walahu m<u>a</u> aAA<u>ta</u>, wakullu shayin AAindahu bi-ajalin musamm<u>a</u>...falta<u>s</u>bir walta<u>h</u>tasib.

'Verily to All<u>a</u>h, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time ...and then he ﷺ ordered for her to be patient and hope for All<u>a</u>h's reward.'

The words (falta<u>s</u>bir walta<u>h</u>tasib) are commands in the feminine ٣rd person form, so they will need to be changed in respect to whom is being addressed.

...and one can also say:

أَعْظَـمَ اللهُ أَجْـرَك، وَأَحْسَـنَ عَـزاءَك، وَغَفَـرَ لِمَـيِّتِك.

aAA<u>*th*</u>amal-l<u>a</u>hu ajrak, wa-a<u>h</u>sana AAaz<u>a</u>ak, waghafara limayyitik.

‘May Allah magnify your reward, make better your solace and forgive your deceased.’
This is the saying of some of the scholars, *not* a hadeeth.

٥٤. Placing the deceased in the grave
(١٥٥)

بِسْمِ اللهِ وَعَلى سُنَّةِ رَسولِ الله .

Bismil-lahi waAAala sunnati rasoolil-lah.
‘In the name of Allah and upon the sunnah of the Messenger of Allah.’

٥٥. After burying the deceased

(١٥٦)
‘After the Prophet ﷺ would bury the deceased he would stand by the grave and say: ‘Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned’.’

٥٦. Visiting the graves
(١٥٧)

السَّلامُ عَلَيْكُمْ أَهْلَ الدِّيارِ مِنَ المؤْمِنينَ وَالْمُسْلِمين، وَإِنّا إِنْ شاءَ اللهُ بِكُمْ لاحِقون، نَسْأَلُ اللهَ لنا وَلَكُمْ العافِيَة.

Assalamu AAalaykum ahlad-diyari minal-mu/mineena walmuslimeen, wa-inna in shaal-lahu bikum lahiqoon, nas-alul-laha lana walakumul-AAafiyah.
‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allah willing, be united with you, we ask Allah for well-being for us and you.’

٥٧. Prayer said during a wind storm
(١٥٨)

اللّهُمَّ إِنَّي أَسْأَلُكَ خَيْرَها، وَأعوذُ بِكَ مِنْ شَرِّها.

Allahumma innee as-aluka khayraha wa-aAAoothu bika min sharriha.
‘O Allah, I ask You for it’s goodness and I take refuge with You from it’s evil.’

(١٥٩)

اللّهُمَّ إِنَّي أَسْأَلُكَ خَيْرَها، وَخَيْرَ ما فيها، وَخَيْرَ ما أُرْسِلَتْ بِه، وَأعوذُ بِكَ مِنْ شَرِّها، وَشَرِّ ما فيها، وَشَرِّ ما أُرْسِلَتْ بِه.

Allahumma innee as-aluka khayraha wakhayra ma feeha, wakhayra ma orsilat bih, wa-aAAoothu bika min sharriha, washarri ma feeha washarri ma orsilat bih.
‘O Allah, I ask You for it’s goodness, the good within it, and the good it was sent with, and I take refuge with You from it’s evil, the evil within it, and from the evil it was sent with.’

٥٨. Supplication upon hearing thunder
(١٦٠)
When AAabdullah Ibn Az-Zubayr ﷺ used to hear thunder he would stop talking and say:

سُبْحانَ الّذي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالملائِكةُ مِنْ خيفَته.

Subhanal-lathee yusabbi hur-raAAdu bi hamdih, walmal a-ikatu min kheefatih .
'How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angle s out of fear of Him .'

٥٩. Supplication for rain

(١٦١)

اللّهُمَّ اسْقِنا غَيْثاً مُغيثاً مَريئاً مُريعاً، نافِعاً غَيْرَ ضار، عاجِلاً غَيْرَ آجِل.

Allahummas-qina ghaythan mugheethan maree -an mureeAAan, n afiAAan, ghayra dar, AAajilan ghayra ajil.
'O Allah, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later .'

(١٦٢)

اللّهُمَّ أغِثْنا، اللّهُمَّ أغِثْنا، اللّهُمَّ أغِثْنا.

Allahumma aghithn a, allahumma aghithn a, allahumma aghithn a.
'O Allah, relieve us, O All ah, relieve us, O All ah, relieve us .'

(١٦٣)

اللّهُمَّ اسْقِ عِبادَكَ وَبَهائِمَك، وَانْشُرْ رَحْمَتَكَ وَأَحْيِي بَلَدَكَ المَيِّت .

Allahummas-qi AAib adak, wabah a-imak, wanshur ra hmatak, wa-ahyi baladakal-mayyit.
'O Allah, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land .'

٦٠. Supplication said when it rains

(١٦٤)

اللّهُمَّ صَيِّباً نافِعاً .

Allahumma sayyiban n afiAA a.
'O Allah, may it be a beneficial rain cloud .'

٦١. After rainfall

(١٦٥)

مُطِرْنا بِفَضْلِ اللهِ وَرَحْمَتِه.

Mutirna bifadlil-lahi wara hmatih.
'We have been given rain by the grace and mercy of All ah.'

٦٢. Asking for clear skies

(١٦٦)

اللّهُمَّ حَوالَيْنا وَلا عَلَيْنا، اللّهُمَّ عَلى الآكامِ وَالظِّراب، وَبُطونِ الأوْدِية، وَمَنابِتِ الشَّجَر .

Allahumma hawalayna wala AAalayn a, allahumma AAalal-akami wa*thth*irab, wabutoonil-awdiyah, waman abitish-shajar.
'O Allah, let the rain fall around us and not upon us, O All ah, (let it fall) on the pastures, hills, valleys and the roots of trees .'

٦٣. Upon sighting the crescent moon

(١٦٧)

اللهُ أَكْبَر، اللّهُمَّ أَهِلَّـهُ عَلَيْنا بِالأمْـنِ وَالإيمـان، والسَّلامَـةِ والإسْلام، وَالتَّـوْفيـقِ لِما تُحِـبُّ وَتَـرْضـى، رَبُّنـا وَرَبُّكَ الله.

Allahu akbar, allahumma ahillahu AAalayna bil-amni wal-eeman, wassalamati wal-islam, wattawfeeqi lima tuhibbu watarda, rabbuna warabbukal-lah.

'Allah is the greatest. O Allah, let the crescent loom above us in safety, faith, peace, and Islam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allah.'

٦٤. Upon breaking fast

(١٦٨)

ذَهَـبَ الظَّمَـأُ، وَابْتَلَّـتِ العُـروق، وَثَبَـتَ الأجْـرُ إِنْ شـاءَ الله.

Thahabath-thama-o wabtallatil-AAurooq, wathabatal-ajru in shaal-lah.

'The thirst has gone and the veins are quenched, and reward is confirmed, if Allah wills.'

(١٦٩)

'AAabdullah Ibn AAamr Ibn Al-AAas ﵁ related that the Messenger of Allah ﷺ said: 'Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected'. Ibn Abee Mulaykah رحمه الله said: 'I Heard AAabdullah Ibn AAomar say when he broke his fast:

اللّهُـمَّ إِنَّـي أَسْـأَلُـكَ بِرَحْمَـتِكَ الّتي وَسِـعَت كُلَّ شيء، أَنْ تَغْـفِرَ لـي .

Allahumma inne as-aluka birahmatikal-latee wasiAAat kulla shay, an taghfira lee.

'O Allah, I ask You by Your mercy which envelopes all things, that You forgive me.'

٦٥. Supplication before eating

(١٧٠)

'When you are about to eat, you should say:

بِسْمِ الله .

Bismil-lah.

...and if you forget to say it before starting, then you should say (when you remember):

بِسْمِ اللهِ في أَوَّلِهِ وَآخِـرِه .

Bismil-lahi fee awwalihi wa-akhirih.

'In the name of Allah in it's beginning and end.'

(١٧١)

'Whomever Allah feeds, should say:

اللّهُـمَّ بارِكْ لَنا فيهِ وَأَطْـعِمْنا خَـيْراً مِنْـه.

Allahumma barik lana feehi wa-atAAimna khayran minh.

'O Allah, bless it for us and feed us better than it.'

....and whomever Allah gives milk to drink should say:

اللّهُـمَّ بارِكْ لَنا فيهِ وَزِدْنا مِنْه.

Allahumma barik lana feehi wazidna minh.

'O Allah, bless it for usand give us more of it.'

٦٦.Upon completing the meal

(١٧٢)

الْحَمْـدُ للهِ الَّذي أَطْعَمَنـي هـذا وَرَزَقَنـيهِ مِنْ غَـيْرِ حَوْلٍ مِنِّي وَلا قُوَّة .

Alhamdu lillahil-lathee atAAamanee hatha warazaqaneehi min ghayri hawlin minnee wala quwwah.

'All praise is for Allah who fed me this and provided it for me without any might nor power from myself.'

(١٧٣)

الْحَمْـدُ للهِ حَمْـداً كَثـيراً طَيِّـباً مُبـارَكاً فيه، غَيْرَ مَكْفِيٍّ وَلا مُوَدَّعٍ وَلا مُسْتَغْـنىً عَنْـهُ رَبُّـنا .

Alhamdu lillahi hamdan katheeran tayyiban mubarakan feeh, ghayra makfiyyin wala muwaddaAAin, wala mustaghnan AAanhu rabbuna.

'Allah be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord.'

There are other views as regards to the understanding of this supplication, from them: *Allah be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One Who is needed, He is our Lord.'*

٦٧.Supplication of the guest for the host

(١٧٤)

اللّهُـمَّ بارِكْ لَهُمْ فيما رَزَقْـتَهُم، وَاغْفِـرْ لَهُـمْ وَارْحَمْهُمْ.

Allahumma barik lahum feema razaqtahum, waghfir lahum warhamhum.

'O Allah, bless for them, that which You have provided them, forgive them and have mercy upon them.'

٦٨.Supplication said to one offering a drink or to one who intended to do that

(١٧٥)

اللّهُـمَّ أَطْعِمْ مَن أَطْعَمَني، وَاسْقِ مَن سقاني.

Allahumma atAAim man atAAamanee wasqi man saqanee.

'O Allah, feed him who fed me, and provide with drink him who provided me with drink.'

٦٩. Supplication said when breaking fast in someone's home

(١٧٦)

أَفْطَـرَ عِنْدَكُم الصّـائِمونَ وَأَكَلَ طَعامَـكُمُ الأبْـرار، وَصَلَّـتْ عَلَـيْكُمُ الملائِكَـة.

Aftara AAindakumu s-sa-imoon, wa-akala taAAamakumul-abrar, wasallat AAalaykumul-mala-ikah.

'May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angles send prayers upon you.'

٧٠. Supplication said by one fasting when presented with food and does not break his fast

(١٧٧)

'If you are not invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.'

٧١. Supplication said upon seeing the early or premature fruit

(١٧٨)
اللّهُـمَّ بارِكْ لَنا في ثَمَـرِنا، وَبارِكْ لَنا في مَدينَتِـنا، وَبارِكْ لَنا في صـاعِنـا، وَبارِكْ لَنا في مُدِّنا.

Allahumma barik lana fee thamarina, wabarik lana fee madeenatina, wabarik lana fee saAAina wabarik lana fee muddina.
'O Allah, bless our fruit for us, bless our town for us, bless our *saAA* for us and bless our *mudd* for us.'
A *saAA* is equivalent to four *mudds* and a *mudd* is equivalent to a dry measure of an average man's two palms.

٧٢. Supplication said upon sneezing
(١٧٩)
'When one of you sneezes he should say:

الْحَمْـدُ للهِ.

Alhamdu lillah.
'All praise if for Allah.'
...and his brother or companion should say to him:

يَرْحَمُـكَ الله.

Yarhamukal-lah.
'May Allah have mercy upon you.'
...and he (i.e. the one who sneezed) replies back to him:

يَهْـديكُـمُ اللهُ وَيُصْـلِحُ بالَـكُم.

Yahdeekumul-lahu wayuslihu balakum.
'May Allah guide you and rectify your condition.'

٧٣. Supplication said to the newlywed

(١٨٠)
بارَكَ اللّهُ لَك، وَبارَكَ عَلَـيْك، وَجَمَعَ بَيْـنَكُما في خَـيْر.

Barakal-lahu lak, wabaraka AAalayk, wajamaAAa baynakuma fee khayr.
'May Allah bless for you (your spouse) and bless you, and may He unite both of you in goodness.'

٧٤. The groom's supplication on the wedding night or when buying an animal

(١٨١)
when you marry a woman or buy a maidservant, you should say:
اللّهُـمَّ إِنِّـي أَسْـأَلُـكَ خَيْـرَها، وَخَيْـرَ ما جَبَلْـتَهـا عَلَـيْه، وَأَعـوذُ بِكَ مِنْ شَـرِّها، وَشَـرِّ ما جَبَلْـتَهـا عَلَـيْه.

Allahumma innee as-aluka khayraha wakhayra ma jabaltaha AAalayh, wa-aAAoothu bika min sharriha washarri ma jabaltaha AAalayh.
'O Allah, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her inclined towards.'
...and if you buy a camel, then you should take hold of it's hump and say likewise.'

٧٥. Supplication before sexual intercourse

(١٨٢)

بِسْمِ اللهِ اللّهُـمَّ جَنِّبْنا الشَّيْـطانَ، وَجَنِّبِ الشَّـيْطانَ ما رَزَقْـتَنا.

Bismil-lah, allahumma jannibnash -shaytan, wajannibish -shaytana ma razaqtana.
'In the name of Allah. O Allah, keep the devil away from us and keep the devil away from what you have blessed us with.'

٧٦. When angry

(١٨٣)

أعـوذُ بِاللهِ مِنَ الشَّيْـطانِ الرَّجيـم.

aAAoothu billahi minash -shaytanir-rajeem.
'I take refuge with Allah from the accursed devil.'

٧٧. Supplication said upon seeing someone in trial or tribulation

This supplication is to be said to one's self, not directly to the one in trial or tribulation.

(١٨٤)

الْحَمْـدُ للهِ الّذي عافاني مِمّا ابْتَـلاكَ بِهِ، وَفَضَّلَـني عَلى كَثيـرٍ مِمَّنْ خَلَـقَ تَفْضـيلا.

Alhamdu lillahil-lathee AAafanee mimmab -talaka bih, wafaddalanee AAala katheerin mimman khalaqa tafdeela.
'All praise is for Allah Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation.'

٧٨. Remembrance said at a sitting or gathering…etc

(١٨٥)

Ibn AAumar ﵁ said: It would be counted that the Messenger of Allah ﷺ would say one hundred times at any one sitting before getting up:

رَبِّ اغْفِـرْ لي، وَتُبْ عَلَـيَّ، إِنَّكَ أَنْـتَ التَّـوّابُ الغَـفور.

Rabbigh-fir lee watub AAalay, innaka antat -tawwabul-ghafoor.
'O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft-Returning. The Oft-Forgiving.'

٧٩. Supplication for the expiation of sins said at the conclusion of a sitting or gathering…etc

(١٨٦)

سُبْحـانَكَ اللّهُـمَّ وَبِحَمدِك، أَشْهَـدُ أَنْ لا إِلهَ إِلاّ أَنْتَ أَسْتَغْفِرُكَ وَأَتوبُ إِلَـيْك.

Subhanakal-lahumma wabihamdik, ashhadu an la ilaha illa ant, astaghfiruka wa-atoobu ilayk.
'How perfect You are O Allah, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.'

Cont.٧٩. Supplication for concluding all sittings

(١٨٧)

AAaishah رضي الله عنها said: Whenever The Messenger of Allah ﷺ would betake a seat, read Quran or pray, he would always conclude it with certain words, I (i.e. AAaishah) said: O Messenger of Allah ﷺ, I have noticed that whenever you betake a seat, read Quran or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it (i.e. the supplication) will be a seal for that goodness and whoever speaks ill, it will be an atonement for him.'

سُبْحـانَكَ وَبِحَمدِك، لا إِلهَ إِلاّ أَنْتَ أَسْتَغْفِرُكَ وَأَتوبُ إِلَـيْك.

Subhanaka wabihamdik, la ilaha illa anta astaghfiruka wa-atoobu ilayk.
'How perfect You are and I praise You. None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'

٨٠. Returning a supplication of forgiveness
(١٨٨)
'AAabdullah Ibn Sarjis ﷺ said: 'I went to see the Prophet ﷺ and ate from his food and then said to him:

غَفَـرَ اللهُ لَكَ يا رَسـولَ الله.

Ghafaral-lahu laka ya rasoolal-lah.
'May Allah forgive you, O Messenger of Allah.'
...he ﷺ replied:

وَلَكَ .

wa-lak
'and you.'

٨١. Supplication said to one who does you a favour
(١٨٩)
'*If someone does you a favour and you say*:

جَزاكَ اللهُ خَـيْراً.

Jazakal-lahu khayran.
'May Allah reward you with goodness.'
...then you have indeed excelled in praising him.'

٨٢. Protection from the Dajjal
Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will folow him. He will appear from Asbahan, Iran at the time when Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophet-hood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection. The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise.

(١٩٠)
'Whoever memorises the first ten verses of soorat Al-Kahf will be protected from Dajjal.'
One should also seek refuge with Allah from the tribulations of the Dajjal after the last tashahhud in prayer. (Refer to supplications #٥٥ & #٥٦)

٨٣. Supplication said to one who pronounceshis love for you, for Allah's sake

(١٩١)

أَحَبَّكَ الّذي أَحْبَبْتَني لَه.

Ahabbakal-lathee ahbabtanee lah.
'May He, for whom you have loved me, love you.'

٨٤. Supplication said to one who has offered you some of his wealth
(١٩٢)

بارَكَ اللهُ لَكَ في أَهْلِكَ وَمالِك.

Barakal-lahu laka fee ahlika wamalik.
'May Allah bless for you, your family and wealth.'

٨٥. Supplication said to the debtor when his debt is settled
(١٩٣)

بارَكَ اللهُ لَكَ في أَهْلِكَ وَمالِك، إِنَّما جَزاءُ السَّلَفِ الْحَمْدُ والأداء.

Barakal-lahu laka fee ahlika wamalik, innama jazaos-salafil-hamdu wal-ada/.
'May Allah bless for you, your family and wealth. Surely commendation and payment are the reward for a loan.'

٨٦. Supplication for fear of shirk
shirk: to associate others with Allah in those things which are specific to Him. This can occur in (١) belief, e.g. to believe that other than Allah has the power to benefit or harm, (٢) speech, e.g. to swear by other than Allah and (٣) action, e.g. to bow or prostrate to other than Allah.

(١٩٤)

اللّهُمَّ إِنّي أَعوذُبِكَ أَنْ أُشْرِكَ بِكَ وَأَنا أَعْلَمْ، وَأَسْتَغْفِرُكَ لِما لا أَعْلَم.

Allahumma innee aAAoothu bika an oshrika bika wa-ana aAAlam, wa-astaghfiruka lima la aAAlam.
'O Allah, I take refuge in You lest I should commit *shirk* with You knowingly and I seek Your forgiveness for what I do unknowingly.'

٨٧. Returning a supplication after having bestowed a gift or charity upon someone
(١٩٥)
AAaishah رضي الله عنها reported that the Messenger of Allah ﷺ was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), AAaishah would ask: 'What did they say?', he replied: They would supplicate:

بارَكَ اللهُ فيكُمْ.

Barakal-lahu feekum.
'May Allah bless you all.'
...AAaishah would then say:

وَفيهِمْ بارَكَ الله.

Wafeehim barakal-lah.
'and may Allah bless them.'
...we return their supplication in a similar way and our reward remains with us.

٨٨. Forbiddance of ascribing things to omens

This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allah and then says this supplication as an expiation for this act, since it falls under the category of *shirk*.

(١٩٦)

اللّهُـمَّ لا طَيْـرَ إِلاّ طَيْـرُك، وَلا خَـيْرَ إِلاّ خَـيْرُك، وَلا إِلهَ غَيْـرُك.

Allahumma la tayra illa tayruk, wala khayra illa khayruk, wala ilaha ghayruk.
'O Allah, there is no omen but there is reliance on You, there is no good except Your good and none has the right to be worshipped except You.'

٨٩. Supplication said when mounting an animal or any means of transport

(١٩٧)

بِسْـمِ اللهِ وَالْحَمْـدُ لله، سُـبْحانَ الّذي سَخَّـرَ لَنا هذا وَما كُنّا لَهُ مُقْـرِنين، وَإِنّا إِلى رَبِّنا لَمُنْـقَلِبون، الحَمْـدُ لله، الحَمْـدُ لله، الحَمْـدُ لله، اللهُ أَكْـبَر، اللهُ أَكْـبَر، اللهُ أَكْـبَر، سُـبْحانَكَ اللّهُـمَّ إِنّي ظَلَـمْتُ نَفْسي فَاغْـفِرْ لي، فَإِنَّهُ لا يَغْفِـرُ الذُّنوبَ إِلاّ أَنْـت.

Bismil-lah, walhamdu lillah, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wainna ila rabbina lamunqaliboon, alhamdu lillah, alhamdu lillah, alhamdu lillah, Allahu akbar, Allahu akbar, Allahu akbar, subhanakal-lahumma innee *th*alamtu nafsee faghfir lee fainnahu la yaghfiru th-thunooba illa ant.
'In the name of Allah and all praise is for Allah. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. All praise is for Allah, All praise is for Allah, All praise is for Allah, Allah is the greatest, Allah is the greatest, Allah is the greatest. How perfect You are, O Allah, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.'

٩٠. Supplication for travel

(١٩٨)

اللهُ أكبَر، اللهُ أكبَر، اللهُ أكبَر، سُـبْحانَ الَّذي سَخَّـرَ لَنا هذا وَما كُنّا لَهُ مُقْـرِنين، وَإِنّا إِلى رَبِّنـا لَمُنْقَـلِبون، اللّهُـمَّ إِنّا نَسْـأَلُكَ في سَفَـرِنا هذا البِـرَّ وَالتَّـقْوى، وَمِنَ الْعَمَـلِ ما تَـرْضى، اللّهُـمَّ هَوِّنْ عَلَـينا سَفَرَنا هذا وَاطْوِ عَنّا بُعْـدَه، اللّهُـمَّ أَنْـتَ الصّـاحِبُ في السَّـفَر، وَالْخَلـيفَةُ في الأهـلِ، اللّهُـمَّ إِنّـي أَعـوذُبِكَ مِنْ وَعْـثاءِ السَّـفَر، وَكَآبَةِ الْمَنْـظَر، وَسوءِ الْمُنْـقَلَبِ في المـالِ وَالأَهْـل.

Allahu akbar, Allahu akbar, Allahu akbar, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wa-inna ila rabbina lamunqaliboon, allahumma inna nas-aluka fee safarina hatha albirra wattaqwa, waminal-AAamali ma tarda, allahumma hawwin AAalayna safarana hatha, watwi AAanna buAAdah, allahumma anta s-sahibu fis-safar, walkhaleefatu fil-ahl, allahumma innee aAAoothu bika min waAAtha-is-safar, waka-abatil-man*th*ar, wasoo-il-munqalabi fil-mali wal-ahl.
'Allah is the greatest, Allah is the greatest, Allah is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for *birr* and *taqwa* in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover it's distance quickly. O Allah,

You are The Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.'

birr and *taqwa*: two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwa* refers to avoiding those actions which have been prohibited.

A successor: one who succeeds another due to the latter's absence or death. This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is the khaleefah (*vicegerent*, as is commonly translated) of Allah on earth because Allah is never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allah succeeds us and guards whom we leave behind when we die or are absent.

...upon returning the same supplication is recited with the following addition:

آيِبـونَ تائِبـونَ عابِـدونَ لِرَبِّـنا حـامِـدون .

Ayiboona, ta-iboona, AAabidoona, lirabbina hamidoon.

'We return, repent, worship and praise our Lord.'

٩١. Supplication upon entering a town or village...etc

(١٩٩)

أللّـهُمَّ رَبَّ السَّمواتِ السّبْعِ وَما أظْلَلْـن، وَرَبَّ الأراضيـنَ السّبْعِ وَما أقْلَلْـن، وَرَبَّ الشَّيـاطينِ وَما أضْلَلْـن، وَرَبَّ الرِّياحِ وَما ذَرَيْـن، أسْأَلُـكَ خَيْـرَ هذهِ القَـرْيَةِ وَخَيْـرَ أهْلِـها، وَخَيْـرَ ما فيها، وَأَعـوذُ بِكَ مِنْ شَـرِّها وَشَـرِّ أهْلِـها، وَشَـرِّ ما فيها.

Allahumma rabbas-samawatis-sabAAi wama athlaln, warabbal-aradeenas-sabAAi wama aqlaln, warabbash-shayateeni wama adlaln, warabbar-riyahi wama tharayn, as-aluka khayra hathihil-qaryah, wakhayra ahlilha wakhayra ma feeha, wa-aAAoothu bika min sharriha washarri ahliha, washarri ma feeha.

'O Allah, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.'

٩٢. When entering the market

(٢٠٠)

لا إلهَ إلاّ اللّه وحدَهُ لا شريكَ لهُ، لهُ المُلْـكُ ولهُ الحَمْـد، يُحْيـي وَيُميـتُ وَهُوَ حَيٌّ لا يَمـوت، بِيَـدِهِ الْخَـيْرُ وَهوَ على كلّ شيءٍ قدير.

La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeetu wahuwa hayyun la yamoot, biyadihil-khayru wahuwa AAala kulli shayin qadeer.

'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent.'

٩٣. Supplication for when the mounted animal(or mean of transport) stumbles

(٢٠١)

بِسْـمِ اللهِ .

Bismil-lah.
'In the name of Allah.'

٩٤. Supplication of the traveller for the resident
(٢٠٢)

أَسْتَـوْدِعُكُـمُ اللَّهَ الَّذي لا تَضـيعُ وَدائِعُـه.

AstawdiAAukumul-lah, allathee la tadeeAAu wada-iAAuh.
'I place you in the trust of Allah, whose trust is never misplaced.'

٩٥. Supplication of the resident for the traveller
(٢٠٣)

أَسْتَـوْدِعُ اللَّهَ ديـنَكَ وَأمانَتَـكَ، وَخَـواتيـمَ عَمَـلِك.

AstawdiAAul-laha deenak, wa-amanatak, wakhawateema AAamalik.
'I place your religion, your faithfulness and the ends of your deeds in the trust of Allah.'

(٢٠٤)

زَوَّدَكَ اللَّهُ التَّقْوى، وَغَفَـرَ ذَنْـبَكَ، وَيَسَّـرَ لَكَ الخَـيْرَ حَيْـثُما كُنْـت.

Zawwadakal-lahut-taqwa, waghafara thanbak, wayassara lakal-khayra haythuma kunt.
'May Allah endow you with *taqwa*, forgive your sins and facilitate all good for you, wherever you be.'
taqwa: a comprehensive term which refers to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions.

٩٦. Remembrance while ascending or descending
(٢٠٥)
Jabir ﷺ said: While ascending, we would say:

اللهُ أَكْـبَر .

Allahu akbar.
'Allah is the greatest.'
...and when descending, we would say:

سُبْـحانَ الله .

Subhanal-lah.
'How perfect Allah is.'

٩٧. Prayer of the traveller as dawn approaches
(٢٠٦)

سَمِـعَ سـامِعُ بِحَمْـدِ اللهِ وَحُسْـنِ بَلائِـهِ عَلَيْـنا. رَبَّنـا صـاحِبْـنا وَأَفْـضِل عَلَيْـنا عائِذاً باللهِ مِنَ النّـار.

SamiAAa samiAAun bihamdil-lahi wahusni bala-ihi AAalayna. Rabbana sahibna wa-afdil AAalayna AAa-ithan billahi minan-nar.
'May a witness, be witness to our praise of Allah for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil. I take refuge in Allah from the fire.'

٩٨. Stopping or lodging somewhere
(٢٠٧)

أَعـوذُ بِكَلِـماتِ اللّهِ التّـامّاتِ مِنْ شَـرِّ ما خَلَـق.

aAAoothu bikalimatil-lahit-tammati min sharri ma khalaq.

‘I take refuge in Allah’s perfect words from the evil that He has created.’

٩٩. While returning from travel

(٢٠٨)

Ibn AAumar ﷺ reported that the Messenger of Allah ﷺ on return from a battle or from performing the pilgrimage would say at every high point:

ا للهُ أكْـبَر، ا للهُ أكْـبَر، ا للهُ أكْـبَر.

Allahu akbar, Allahu akbar, Allahu akbar.

‘Allah is the greatest, Allah is the greatest, Allah is the greatest.’

...and then he would say:

لا إلهَ إلاّ اللّهُ وَحْـدَهُ لا شريكَ لهُ، لهُ الملكُ ولهُ الحَمْد، وهُوَ على كُلّ شَيءٍ قَـدير، آيِبـونَ تائِبـونَ عابِـدونَ لِرَبِّنا حـامِـدون، صَدَقَ اللهُ وَعْـدَه، وَنَصَـرَ عَبْـدَه، وَهَزَمَ الأَحْـزابَ وَحْـدَه.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in qadeer, ayiboona ta-iboon, AAabidoon, lirabbina hamidoon, sadaqal-lahu waAAdah, wana sara AAabdah, wahazamal-ahzaba wahdah.

‘None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship and praise our Lord. Allah fulfilled His promise, aided His Servant, and single-handedly defeated the allies.’

١٠٠. What to say upon receiving pleasing or displeasing news

(٢٠٩)

When he ﷺ used to receive pleasant news, he ﷺ would say:

الْحَمْـدُ للهِ الَّذي بِنِـعْمَتِهِ تَتِـمُّ الصّـالِحات .

Alhamdu lillahil-lathee biniAAmatihi tatimmu s-salihat.

‘All Praise is for Allah by whose favour good works are accomplished.’

...and upon receiving displeasing news, he ﷺ would say:

الْحَمْـدُ للهِ على كُـلِّ حال.

Alhamdu lillahi AAala kulli hal.

‘All Praise is for Allah in all circumstances.’

١٠١. Excellence of sending prayers upon the Prophet ﷺ

(٢١٠)

The Prophet ﷺ said: ‘Whoever sends a prayer upon me, Allah sends ten upon him.’

(٢١١)

He ﷺ also said: ‘Do not take my grave as a place of habitual ceremony. Send prayers upon me, for verily your prayers reach me wherever you are.’

(٢١٢)

He ﷺ also said: ‘A miser is one whom when I am mentioned to him, fails to send prayers upon me.’

١٠٢. Excellence of spreading the Islamic greeting

(٢١٣)

The Messenger of Allah ﷺ said: ‘You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.’

(٢١٤)

AAammar ﷺ said: ‘Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.’

(٢١٥)
'AAabdullah Ibn AAamr ﷺ reported that a man asked the Prophet ﷺ: 'Which Islam is the best?'. He ﷺ replied: Feed (the poor), and greet those whom you know as well as those whom you do not.'

١٠٣. Supplication said upon hearing a rooster crow or the braying of an ass
(٢١٦)
'If you hear the crow of a rooster, ask Allah for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allah for it has seen a devil.'

١٠٤. Supplication upon hearing the barking of dogs at night
(٢١٧)
'If you hear the barking of dogs or the braying of asses at night, seek refuge in Allah for they see what you do not.'

١٠٥. Supplication said for one you have insulted
(٢١٨)
اللهُمَّ فأيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لهُ قُرْبَةً إليكَ يَوْمَ القِيَامةِ.
Allahumma fa-ayyuma mu/minin sababtuhu fajAAal thalika lahu qurbatan ilayka yawmal-qiyamah.
'O Allah, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.'

١٠٦. The etiquette of praising a fellow Muslim
(٢١٩)
He ﷺ said: 'If anyone of you is impelled to praise his brother, then he should say: 'I deem so-and-so to be...and Allah is his reckoner...and I don't praise anyone, putting it (i.e. my praising) forward, in front of Allah's commendation, however I assume him so and so'...if he knows that of him.'

١٠٧. Supplication said between the Yemeni corner and the black stone (at the KaAAbah)
(٢٢٠)
The Prophet ﷺ used to say between the Yemeni corner and the black stone:
﴿ رَبَّنَا آتِنَا في الدُّنْيَا حسَنَةً وفي الآخِرَةِ حسَنَةً وقِنَا عذَابَ النَّارِ﴾
﴿Rabbana atina fee alddunya hasanatan wafee al-akhirati hasanatan waqina AAathaba alnnar﴾ [Al-Baqarah: ٢٠١]
'O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.'

١٠٨. Supplication said when at Mount Safa & Mount Marwah
(٢٢١)
Jabir ﷺ said when describing the Prophet's ﷺ pilgrimage: '...and when he approached mount Safa he recited:
﴿إنَّ الصَّفَا والمَرْوَةَ مِنْ شَعَائرِ الله...﴾
﴿ Innas-safa wa-almarwata min shaAA a-iri Allah ....﴾
أبْدَأُ بِمَا بَدَأَ اللهُ بِهِ.
Abda-o bima badaal-lahu bih.
'Indeed Safa and Marwah are from the places of worship of Allah...'
'I begin with what Allah began with.'
...so he started with Safa and climed it until he could see the KaAAbah, he then faced it and said:
اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.
Allahu akbar, Allahu akbar, Allahu akbar.

‘Allah is the greatest, All ah is the greatest, All ah is the greatest.’

...and then he would say the following three times making a supplication (one should make a personal supplication) after each time:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer, la ilaha illal-lahu wahdah, anjaza waAAdah, wanasara AAabdah, wahazamal-ahzaba wahdah.

‘None has the right to be worshipped except All ah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things amnipotent. None has the right to be worshipped except All ah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.’

...he ﷺ would repeat this action at Marwah.

١٠٩. The Day of AAarafah

(٢٢٢)

‘The best of supplications is the supplication on the day of AAarafah and the best which I and the Prophets before me have said (is):

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except All ah, alone, without partner. To Him belongs all praise and sovereignty and He is over all things omnipotent.’

١١٠. At the Sacred Site (Al-MashAAar Al-Haram)

(٢٢٣)

Jabir رضي الله عنه said: ‘He ﷺ rode Al-Qaswa until he reached Al-MashAAar Al-Haram, he then faced the qiblah, supplicated to Allah, and extoled His greatness and oneness. He stood until the sun shone but left before it rose.’

Al-Qaswa: The name of the Prophet’s ﷺ *camel.*

١١١. When throwing each pebble at the Jamarat

i.e. Stoning the three areas at Mina during Hajj.

(٢٢٤)

Every time the Prophet ﷺ threw a pebble at any of the three jamarat, he would say:

اللهُ أَكْبَرُ.

Allahu akbar.

‘Allah is the greatest’

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.’

١١٢. At the black stone

(٢٢٥)

‘The Prophet ﷺ circled the KaAAbah on a camel, every time he reached the black stone he would point to it with his staff and say:

اللهُ أَكْبَرُ.

Allahu akbar

‘Allah is the greatest’

١١٣. Supplication made against an enemy

(٢٢٦)

اللَّهُمَّ مُنْزِلَ الكِتَابِ سَرِيعَ الحِسابِ اهْزِمَ الأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

Allahumma munzilal-kitab, sareeAAal-hisab, ihzimil-ahzab, allahummah-zimhum wazalzilhum.

'O Allah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allah, defeat them and convulse them.'

١١٤. What to say when in fear of a people

(٢٢٧)

اللَّهُمَّ اكْفِنِيهِمْ بِما شِئْتَ.

Allahummak-fineehim bima shi/t.

'O Allah, protect me from them with what You choose.'

١١٥. What to say at times of amazement and delight

(٢٢٨)

سُبْحَانَ اللهِ!

Subhanal-lah!.

'How perfect Allah is.'

(٢٢٩)

اللهُ أَكْبَرُ!

Allahu akbar.

'Allah is the greatest.'

١١٦. What to do upon receiving pleasant news

(٢٣٠)

The Prophet ﷺ would prostrate in gratitude to Allah تبارك و تعالى upon receiving news which pleased him or which caused pleasure.

١١٧. What to say and do when feeling some pain in the body

(٢٣١)

'Place your hand at the site of the pain and say:

بِسْمِ اللهِ (ثَلاثاً)

Bismil-lah (three times)

'In the name of Allah' (three times)

...the supplicate seven times:

أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (سبع مرات)

aAAoothu billahi waqudratih min sharri ma ajidu wa-ohathir. (seven times).

'I take refuge in Allah and within His omnipotence from the evil that I feel and am wary of.' (seven times)

١١٨. What to say when in fear of afflicting something or someone with one's eye

The Evil Eye: To look at something and be impressed with it, causing harm to befall it. This "looking" *may or may not* involve jealousy, and can occur *unintentionally*, *indeed be part of a person's nature!* A person can even inflict harm *on himself*.

From the supplications for the protection against the Evil Eye:

اللّهُـمَّ بارِك عَلَـيه.

Allahumma barik AAalayh.

'O Allah, send blessing upon him.'

ما شاءَ الله، لا قُوَّةَ إلاّ بالله.

Ma shaal-lah, la quwwata illa billah.

'(this is) that which Allah has willed, there is no power except with Allah.'

(٢٣٢)

'If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it, for the evil eye is indeed true'.

١١٩. Etiquette of retiring for the night

(٢٣٣)

'When night falls (i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allah's name, for verily the devil does not open a shut door, tie up your water-skins and mention Allah's name, cover your vessels with anything and mention Allah's name and put out your lamps.'

١٢٠. The Talbiyah

(٢٣٤)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ والنِّعْمَةَ، لَكَ والمُلْكُ، لَا شَرِيكَ لَكَ.

Labbaykal-lahumma labbayk, labbayka la shareeka laka labbayk, innal-hamda wanniAAmata laka walmulk, la shareeka lak.

'Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'

١٢١. What to say when startled

(٢٣٥)

لا إِلهَ إلاَّ اللهُ.

La ilaha illal-lah.

'None has the right to be worshipped except Allah.'

١٢٢. What is said to a Kafir when he sneezes

(٢٣٦)

يَهْدِيكُمْ اللهُ ويُصلِحُ بَالَكُمْ.

Yahdeekum wayuslihu balakum.

'May Allah guide you and rectify your condition.'

١٢٣. Returning a greeting to a Kafir

(٢٣٧)

'When the people of the Book greet you, reply by saying:

وَعَلَيكُم.

WaAAalaykum.

'And upon you.'

١٢٤. When insulted while fasting

إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.

(٢٣٨)

Innee sa-im, innee sa-im.

'I am fasting, I am fasting.'

١٢٥. When slaughtering or offering a sacrifice

(٢٣٩)

بِسْمِ اللهِ واللهُ أَكْبَرُ اللَّهُمَّ مِنْكَ ولَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي.

Bismil-lah wallahu akbar, allahumma minka walak, allahumma taqabbal minnee.

'In the name of Allah, and Allah is the greatest. O Allah, (it is) from You and belongs to You, O Allah, accept this from me.'

١٢٦. What is said to ward off the deception of the Obstinate Shaytans

(٢٤٠)

أعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَبَرَأَ وَذَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِن شَرِّ مَا ذَرَأَ فِي الأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

aAAoothu bikalimatil-lahit-tammat, allatee la yujawizuhunna barrun wala fajir min sharri ma khalaq, wabaraa wa tharaa, wamin sharri ma yanzilu minas-sama/, wamin sharri ma yaAAruju feeha, wamin sharri ma tharaa fil-ard, wamin sharri ma yakhruju minha, wamin sharri fitnanil-layli wannahar, wamin sharri kulli tariqin illa tariqan yatruqu bikhayrin ya Rahman.

'I take refuge within Allah's perfect words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. (I take refuge) from the evil that descends from the sky and the evil that rises up to it. (I take refuge) from the evil that is spread on Earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O Merciful One.'

١٢٧. Seeking forgiveness and repentance

(٢٤١)

'The Messenger of Allah ﷺ said: 'By Allah, I seek forgiveness and repent to Allah, more than seventy times a day.'

(٢٤٢)

He ﷺ also said: 'O People, Repent! Verily I repent to Allah, a hundred times a day.'

(٢٤٣)

He ﷺ also said: 'Whoever says:

أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الحَيُّ القَيّوُمُ وَأَتُوبُ إِلَيهِ.

Astaghfirul-lahal-lathee la ilaha illa huwal-hayyul-qayyoomu wa-atoobu ilayh.

'I seek Allah's forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.'

...Allah would forgive him even if he was one who fled during the advance of an army.'

(٢٤٤)

He ﷺ said: 'The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allah at that time, then be so.'

(٢٤٥)

He ﷺ also said: 'The nearest a servant is to his Lord is when he is prostrating, so supplicate much therein.'

(٢٤٦)

He ﷺ also said: 'verily my heart becomes preoccupied, and verily I seek Allah's forgiveness a hundred times a day.'

preoccupied: i.e. in a state of '*forgetfulness*'. *The Prophet* ﷺ always used to increase in his remembrance of his Lord, in attaining a nearness to Allah and having

consciousness of Allah to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allah.

١٢٨. Excellence of remembrance and glorification of Allah

(٢٤٧)

Abu Hurayrah reported that the Messenger of Allah said: 'Whoever says:

لَا إِلهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وهُوَ عَلَى كُلِّ شَيءٍ قَديرٌ. (مائة مرة).

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer .(one hundred times)

'None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.'

...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.'

(٢٤٨)

'Whoever says:

سُبْحَانَ اللهِ وَبِحَمْدِهِ. (مائة مرة في اليوم)

Subhanal-lahi wabihamdih. (one hundred times daily)

'How perfect Allah is and I praise Him.'

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.'

(٢٤٩)

Abu Hurayrah reported that the Messenger of Allah said: 'Whoever says at morning and evening time:

سُبْحَانَ اللهِ وبِحَمْدِهِ (حين يصبح وحين يمسي)

Subhanal-lahi wabihamdih.(at morning & evening time)

'How perfect Allah is and I praise Him.'

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more.'

morning: after prayer until the sunrises, evening: after AAasr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

(٢٥٠)

Aboo Ayyoob Al-Ansaree related that The Prophet said: 'Whoever says:

لَا إِلهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وهُوَ عَلَى كُلِّ شَيءٍ قَديرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

'None has the right to be worshipped except Allah, alone, without partener. To Him belongs all sovereignty and praise and He is over all things omnipotent.'

.....ten times is like one who has freed four souls from among the children of IsmaAAeel.'

(٢٥١)

Aboo Hurayrah reported that the Messenger of Allah said:'(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحانَ اللهِ وَبِحَمْدِهِ وسُبْحَانَ اللهِ العَظِيمِ.

Subhanal-lahi wabihamdih, wasubhanal-lahil-AAa*th*eem.

‘ How perfect Allah is and I praise Him . How perfect Allah is, The Supreme .’

(٢٥٢)

Aboo Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said: ‘Saying:

سُبْحَانَ اللهِ، والحَمْدُ للهِ، لَا إِلَهَ إِلَّا اللهُ واللهُ أَكْبَرُ.

Subhanal-lah, walhamdu lillah, la ilaha illal-lah wallahu akbar.

‘ How perfect Allah is, and all praise is for Allah. None has the right to be worshipped except Allah, and Allah is the greatest.’

….. is more beloved to me than everything the sun has risen over.’

(٢٥٣)

Sa’d رضي الله عنه said: ‘We were sitting with the Messenger of Allah ﷺ, and he said: ‘Are any of you unable to gain a thousand good deeds each day?’ Somebody then asked him ﷺ: How does one achieve a thousand good deeds? He replied: ‘He should say:

سُبْحَانَ اللهِ.

Subhanal-lah.

‘How perfect Allah is.’

….one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.’

(٢٥٤)

Jabbir رضي الله عنه related that the Prophet ﷺ said: ‘Whoever says:

سُبْحَانَ اللهِ العَظِيمِ وبِحَمْدِهِ.

Subhanal-lahil-AAa*th*eemi wabihamdih.

‘ How perfect Allah is. The Supreme, and I praise Him .’

…..a palm tree is planted for him in paradise.’

(٢٥٥)

‘AAabdullah Ibn Qays رضي الله عنه related that the Prophet ﷺ said to him: ‘ O ‘AAabdullah Ibn Qays, shall I not inform you of a treasure from the treasures of paradise?’ He ﷺ then said: ‘Say:

لَا حَوِلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

La hawla wala quwwata illa billah.

‘There is no might nor power except with Allah.’

(٢٥٦)

‘ the most beloved words to Allah are four:

سُبْحَانَ اللهِ، والحَمْدُ للهِ، ولَا إِلَهَ إِلاَّ اللهُ واللهُ أَكْبَرُ.

Subhanal-lah, walhamdu lillah, wala ilaha illal-lah, wallahu akbar.

‘ How perfect Allah is, all praise is for Allah. None has the right to be worshipped except Allah and Allah is the greatest.’

….it does not matter which of them you start with.’

(٢٥٧)

SaAAd Ibn Abee Waqqas رضي الله عنه narrated that a man came to the Messenger of Allah ﷺ and said to him: ‘Teach me something which I should say?’ He said: ‘Say:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيراً والْحَمْدُ للهِ كَثِيراً، سُبْحَانَ اللهِ رَبِّ العَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَزِيزِ الْحَكِيمِ.

La ilaha illal-lah, wahdahu la shareeka lah, Allahu akbaru kabeera, walhamdu lillahi katheera, subhanal-lahi rabbil-AAalameen, la hawla wala quwwata illa billahil-AAazeezil-hakeem.

'None has the right to be worshipped except Allah, alone without partener. Allah is most great and much praise is for Allah. How perfect Allah is, Lord of the worlds. There is no might nor power except with Allah, The Exalted in might, The Wise.'
...the man then said: 'These are for my Lord, and what is for me?' He ﷺ replied: 'Say:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وارْزُقْنِي.

Allahummagh-fir lee, warhamnee, wahdinee, warzuqnee.
'O Allah, forgive me, have mercy upon me, guide me and grant me sustenance.'
(٢٥٨)
Tariq Al-AshjaAAee ﷺ said: 'When someone would embrace Islam, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرِ لِي، وارْحَمْنِي، واهْدِنِي، وعَافِنِي وارْزُقْنِي.

Allahummagh-fir lee, warhamnee, wahdinee, waAAafinee warzuqnee.
'O Allah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.'
(٢٥٩)
Jabir Ibn 'AAabdullah ﷺ related that the Messenger of Allah ﷺ said: 'Verily, the best supplication is:

الْحَمْدُ للهِ.

Alhamdu lillah
'All praise is for Allah.'
...and indeed, the best form of remembrance is:

لَا إِلَه إِلَّا اللهُ.

La ilaha illal-lah.
'None has the right to be worshipped except Allah.'

(٢٦٠)
'The everlasting righteous deeds:

سُبْحَانَ اللهِ، والْحَمْدُ للهِ، لَا إِلَهَ إِلَّا اللهُ واللهُ أَكْبَرُ ولَا حَوْلَ ولَا قُوَّةَ إِلَّا باللهِ.

Subhanal-lah, walhamdu lillah, la ilaha illal-lah, wallahu akbar, wala hawla wala quwwata illa billah.
'How perfect Allah is, and all praise is for Allah. None has the right to be worshipped except Allah, and Allah is the greatest. There is no might nor power except with Allah.'

١٢٩.How the prophet ﷺ made tasbeeh

Tasbeeh, it means here, to say:
Subhanal-lah, alhamdu lillah, Allahu akbar.
(٢٦١)
'AAabdullah Ibn AAamr ﷺ said: 'I saw the prophet ﷺ make tasbeeh with his right hand.'

O Allah, send peace and blessings upon our Prophet Muhammad,
his companions, and his family and all those who follow them in righteousness till the Day of Reckoning
Ameen.